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BY

L. S. S. O'MALLEY,

INDIAN CIVIL SERVICE.

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PREFACE.

I DESIRE to express my obligations to Mr. H. F. Samman, I.C.S., Collector of Monghyr, and Mr. P. W. Murphy, I.C.S., Settlement Officer, Bihar, for their assistance in the compilation of this volume. Much valuable information has also been obtained from the Final Report on the Survey and Settlement of North Monghyr (1905-07), by Mr. H. Coupland, I.C.S.

L. S. S. O'M.

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GAZETTEER

OF THE

MONGHYR DISTRICT.

CHAPTER I.

PHYSICAL ASPECTS.

THE district of Monghyr, the most westerly district of the Bhāgalpur Division, is situated between 24° 22′ and 25° 49′ north latitude and between 85° 36′ and 86° 51′ east longitude. It extends over an area of 3,922 square miles, and has a population, according to the census of 1901, of 2,068,804 persons. For administrative purposes it is divided into three subdivisions—Monghyr, Jamūī and Begusarai, the headquarters being at Monghyr on the southern bank of the river Ganges. Monghyr is a corruption of the vernacular name Munger, the derivation of which is the subject of several theories, which will be dealt with in the article on the town in Chapter XIV. GENERAL DESCRIPTION.

The district is bounded on the north by the districts of Bhāgalpur and Darbhangā, on the east by Bhāgalpur, on the south by the Santhāl Parganas and Hazāribāgh, and on the west by Gayā, Patna and Darbhangā. In some places the beds of different rivers and streams form natural boundaries, but for the most part the boundaries are artificial. Boundaries.

The Ganges flows through the district from west to east, dividing it into two portions of unequal size and of very different character. The northern and smaller portion is a flat alluvial plain traversed by the Burh Gandak river, which flows through it from north-west to south-east. The country to the west of that river is a continuation of the level, well cultivated plains of Tirhut and grows rich spring (*rabi*) and autumn (*bhadoi*) crops. The country to the east is intersected by the Tiljūgā and Bāghmati rivers, is seamed by deserted channels, and is low-lying, swampy, and liable to inundation during the rains. The south Configuration.

of the district is also to a great extent alluvial, but the general level is higher, the surface is more undulating, and a large area is composed of hills and valleys covered with forest trees or scrub jungle. The wide difference in the characteristics of the country to the north and south of the Ganges has been graphically described as follows by a former Collector of Monghyr, Mr. E. Lockwood, in *Natural History, Sport and Travel.*

"The northern part is an extensive plain formed by the rich alluvial soil brought down by the ever-changing river, while the southern portion consists of vast rice tracts and forests, which cover the metamorphic hills extending far away into Central India from the town of Monghyr. Lovers of natural history who visit Monghyr, find that this division of the district separates also, in a very marked manner, the most conspicuous species of the animal and vegetable kingdoms; and the sportsman who to-day may find tigers, bears, baboons, tupaias, peacocks, jungle-fowl and grey partridges in the undulating country to the south, will look in vain for such things if to-morrow he crosses the river northward.

"The river separates also the most conspicuous trees and plants. In the forest of the south are found the ebony tree (*Diospyros melanoxylon*), the *sāl* (*Shorea robusta*), the most useful of all Indian timber trees, and the *mahuā* (*Bassia latifolia*), which supplies not only food to the lower classes, but also a hundred thousand gallons spirit yearly to the drinking portion of the population.* The south also yields vast quantities of rice, and a hundred and fifty tons of opium, grown on twenty-five thousand acres of land, whilst, after crossing the Ganges, little rice and not a single poppy will be seen.† In the north nine-tenths of the trees are cultivated mangoes, whilst wheat, Indian corn, various kinds of millet peas, *masūr* (*Cicer Lens*), *rahar* (*Cytisus Cajar*), oats, indigo, mustard, linseed and castor oil, are the principal crops which the landholders find profitable to grow. The northern portion of the district, also, during the cold weather, forms a vast feeding ground for swimming and wading birds. On some of the marshes a hundred thousand ducks may be seen, so close together that they almost hide the water; and as flock after flock pass overhead on being disturbed, the sound of their wings resembles waves breaking on a troubled shore."

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* It is reported that the annual consumption of spirit is now close upon 150,000 gallons L. P., and that the greater part of the liquor is manufactured from *mahuā* trees grown in the district.

† The area under poppy cultivation decreased in 1907-1908 to 15,000 acres yielding 54 tons of opium.

Natural divisions.

There are some minor natural divisions in each of these main divisions. In the northern alluvial plain the western portion is an old formation, the general level of which is higher than the eastern portion. The latter, which is included in the Pharkiyā *pargana* or Gogrī thāna, has an extensive block of high land in the north, and a low riverain strip to the south; but it is mainly a saucer-shaped depression, the centre of which is inundated during the rains by the overflow of the rivers and for the rest of the year is full of marshy hollows. In the rains this tract, which extends over some 200 square miles, is a vast swamp so deeply flooded, that not more than half the land is cultivated. In the dry season it is a wide prairie covered with a rank *pod* grass and the graceful pampas, together with an undergrowth of more succulent grasses, which afford abundant pasture for great herds of cattle.

The western portion is included in the Begusarai subdivision and is fringed on the north by a level upland tract, and on the south by the Gangetic riverain, where land is constantly being formed or washed away by the swift silt-laden current. To the north of the Begusarai subdivision is a large but shallow lake called the Kābar Tāl, and east of the latter are large areas of grass jungle intersected by rivers and swamps. Round the lake, to the north of the river Gandak, is a belt of high land containing several indigo factories. To the south of the Gandak there is a strip, about 3 miles broad, which is liable to flood and is inundated every year. Further south, along the Hājīpur-Katihār extension of the Bengal and North-Western Railway, the country is densely populated and well cultivated. Indigo used to be grown in the western portion of this tract, but, owing to the competition of chemical dyes, ordinary country crops are taking its place.

In the country south of the Ganges there is an alluvial strip of land stretching along the bank of the river and bearing heavy *rabi* crops. Immediately south of this alluvial belt the Kharagpur Hills form a distinct watershed, the country to the west being drained by the Kiul, and that to the east by the Man and other streams. To the north-west, in the angle between the South Bihār Railway and the East Indian Railway, from Lakhisarai to Barhiyā, there is a wide level plain, in which a few detached hills rise abruptly from a level expanse of rice-fields; part of this tract consists of the flood area of the Halahar or Harhohar river, and is characterized by a heavy soil. To the south of the South Bihār Railway line is a wide, almost treeless plain, comprised in the Sikandrā thāna; and this is separated from the Kiul valley

to the south by a block of hills known as the Gidheswar Hills.

South of the Kharagpur Hills there is a stretch of undulating country extending to the borders of Chakāi and Hazāribāgh, which comprises *parganas* Parbatpārā and Chakāi, and a part of *pargana* Gidhaur made up of three large *tāluks*, viz., Mahāpur Kalān, Dumrī and Mahesrī. *Pargana* Chakāi in the extreme south is an upland plateau encircled by hills and still largely covered with jungle. It is separated from the undulating tract to the north by a range of hills called the Batiā Hills, stretching in a long curve from Barwe, north of Simaltalā, to the Hazāribāgh and Gayā border.

HILL SYSTEM. The hills of Monghyr comprise a number of low ranges and isolated peaks, outliers of the Vindhyan series, which enter the district from the south and gradually converge towards Monghyr town, where they dip under the Ganges. The most extensive range is known as the Kharagpur Hills, which form an irregular triangular block extending from near Jamālpur to the Jamūī railway station. They consist of a number of steep ridges rising from the low ground on all sides, with scarped faces of massive quartzite in places; they are of irregular formation and do not run in any uniform direction. Generally speaking, the range is a bold and striking mass of rocks covered for the most part with jungle; but it contains valleys with patches of cultivation and several hot springs, of which the finest are those at Bhīmbāndh, though those at Sītākund and Rishikund are better known. Near the south-western fringe of these hills is Sringirikh, a peak said to have been the hermitage of the *rishi* Sringa and a noted place of pilgrimage. There are several peaks rising to a height of about 1,500 feet, and the highest point is Māruk (1,628 feet above sea-level), a table-topped hill, covered with forest and crowned with a deep layer of laterite. To the north of this range are low jungle-covered spurs approaching within a short distance of Monghyr.

To the south-west is another block of hills, which are known locally as the Gidheswar Hills from a peak of that name, but are referred to in geological works as the Gidhaur Hills. These hills are a continuation of the hills in the Nawāda subdivision of the Gayā district, and cover an area of about 80 square miles, forming a compact cluster between Khairā and the western boundary of Monghyr. They rise sharply from the plain, but in most places there is a belt of jungle along their northern face before the actual ascent begins. To the east there is a fine cliff overlooking Khairā and the Kiul river, and the range falls away to the south

into the rocky valley of the Kiul. On the south, in the village of Sakdari, there is a spring called Pānchbhūr, which is surrounded by precipitous walls of rock. The highest point of the range is at Ekgorā (1,813 feet).

To the south a broken semi-circular range extends from near Bishunpur on the west to Simaltalā on the east, separating the Chakāi plateau from the rest of the Jamūī subdivision. On the evtreme west of this range is a high hill, named Sātpahāri, scarped on its northern face, beyond which the Kiul river breaks through the range by a narrow gorge. The hill is 1,806 feet above sea-level and 1,200 feet above the country at its base. There is also a small range of hills in the level alluvial plain near Sheikhpurā, which are practically bare of vegetation. They rise somewhat abruptly on the south, while on the north, where they overlook Sheikhpurā, the crags are almost precipitous. The range is intersected by several miniature passes, over which the roads are carried. There are also small, isolated, stony hills south of Sheikhpurā, and some hills of fair size on both sides of the Lakhisarai-Jamūī road south of Titar Hāt in the plain to the west of the Kiul river.

Hot springs. The Kharagpur Hills contain several hot springs, situated near Kachu, at Sringirikh, Bhīmbāndh, Rishikund, Bhaduriā Hill, Sītākund, and, close to the place last named, at Barde and Bainsā Hill. They are probably due to deep-seated thermo-dynamic action, and it is interesting to find historic testimony to the former existence in this region of an active volcano, for the Chinese pilgrim, Hiuen Tsiang, who visited the neighbourhood of Monghyr in the first half of the seventh century A. D., records that "by the side of the capital and bordering on the Ganges river is the I-lan-no mountain, from which are belched forth masses of smoke and vapour, which obscure the light of the sun and moon." Most of the hot springs are held in considerable repute by the natives in the neighbourhood as potent remedies, especially for itch, ulcers and other skin affections. A most essential part of the process of cure consists in the preliminary worship of the presiding deity of the spring.

"Nearly all these springs," writes Colonel Waddell, "are worshipped by the Hindu and semi-aboriginal villagers in the vicinity; for these strange outbursts of heated water, boiling up cauldron-like and wreathed in clouds of vapour, are regarded by them as supernatural phenomena and the especial expression of the presence of a deity. The deity usually worshipped at the springs by the semi-aboriginals is Mātā or Māi, the mother goddess, one of the forms of Kālī, and large *melās* are held in

her honour. She is especially worshipped by those suffering from itch and other skin diseases; also by the barren, both male and female, who bathe in the water and drink some of it. Goats, etc., are sacrificed to her, and the rocks are daubed with vermilion or red-lead, and pieces of coloured rags are tied to the nearest bush or tree in her worship.

"The more Hinduized worshippers, however, believe that their favourite god Mahādeva is specially present at all those hot springs, and to him they there offer worship, except at Sītākund, where worship of Rāma and Sītā is performed. Curiously enough, the thermal springs of relatively low temperature, which might perhaps be termed warm rather than hot springs, are believed by the villagers to be hotter in the very early morning and to become cooler as the day advances. This opinion is evidently founded on the loose subjective sensation of the villagers, who in the cool of the morning remark that the spring, being hotter than the atmosphere, gives a sensation of decided heat; which contrast becomes less marked during the day when the sun has heated the earth and air, causing these to approach the temperature of the spring.

"The temperature of some of the springs, however, does seem occasionally to undergo actual fluctuation according to season and other conditions not yet well ascertained. This, indeed, might to a certain extent be expected, seeing that hot springs derive their heat more or less directly from volcanic action, which is essentially subject to alternate periods of activity and relative rest.*"

RIVER SYSTEM.

The rivers of the district consist of the Ganges, its tributaries and sub-tributaries. To the north its principal affluents are the Burh Gandak, the Bāghmati and the Tiljūgā or Kamlā, which enter the district from Darbhangā. They have comparatively narrow channels, and, after a heavy fall in the sub-Himālayan tracts from which they debouch, frequently overflow their banks and lay a considerable area under water. To the south the principal rivers are the Kiul, the tributaries of the Kiul, and the Man; but there are also a number of hill streams, which come down in freshets during the rains, but subside as rapidly as they rise. For the greater part of the year they are sandy water-courses with little or no current, and are exhausted by the demand for irrigation before they reach the Ganges. The following is a brief account of the principal rivers.

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* L. A. Waddell, *Some new and little known Hot Springs in South Bihār* J. A. S. B., Vol. LIX, Part 2, 1890.

The Ganges has a course of about 70 miles within the district. It first touches it a few miles to the west of the Bachhwārā railway station nearly opposite Bārh in the Patna district, from which point it flows to the south-east in a long reach of 30 miles as far as Surajgarhā, where it is joined by the Kiul. Leaving Surajgarhā, it flows to the north-east, describing a sharp bend on reaching the high land near Monghyr. It then turns almost due south for 12 miles, and next to the eastward for 5 miles till it reaches the boundary of Bhāgalpur. In its course through the district the river is both wide and deep at all times of the year, and in the rains it spreads over the low-lying lands of *pargana* Pharkiyā to the north for a distance of 20 miles from its ordinary bed. To the west, it is said to have had formerly a course 10 miles to the north of its present channel. To the east, the river has several times shifted both to the east and to the west of the rock on which the Monghyr fort stands, alternately forming and washing away large areas of *diāra* lands; but since the earliest times of which any record exists, it has washed the base of the rock immediately to the north of the fort. The largest areas of alluvial deposit formed by changes in the main channel are comprised in the Government estates of Kutlupur to the west and Bindā *diāra* to the east of Monghyr town. The *diāras* on the southern bank are very extensive, so much so that the breadth of the river some miles above Monghyr, when in flood, averages from 6 to 8 miles. Ganges.

The Burh (literally Old) Gandak, or Little Gandak, runs due south along the north-western boundary of the Begusarai subdivision for a distance of about 8 miles from near Kuserā in the Darbhangā district. It then turns to the east, entering the district at a village called Akahā, and follows a winding course through the Begusarai subdivision until it flows into the Ganges by the town of Khagariā, a few miles below Monghyr. It is navigable all the year round, for large boats during the rains and for small boats at other times. Steamers also ply along it as far as Khagariā, a short distance above its confluence with the Ganges, but recently the channels at the entrance have been silting up and have become unnavigable during the dry season. Burh Gandak.

The main tributary of the Burh Gandak is the Balān, which flows from the Darbhangā district and then takes a south-easterly course, joining the Burh Gandak at Umedpur near the Chiriā Bariārpur police outpost. It has one small tributary, the Bainti, a stream debouching from Darbhangā, which falls into it near its junction with the Burh Gandak. The Balān has a considerable Balān.

volume in the rains, and is navigable by small boats throughout the year.

Bāghmati. The Bāghmati enters the district a little east of Garhpurā in the north-east corner of the Begusarai subdivision and then flows east into the northern portion of the Monghyr subdivision near Bahādurpur. It traverses that subdivision, pursuing a winding but generally easterly direction, till it flows into the Tiljūgā near Chauthām. It has one tributary, the Chandan, which is fed mainly by the Kābar Tāl.

Tiljūgā. The Tiljūgā, also called the Kamlā and, in its lower reaches, the Ghagri, enters the Gogrī thāna from Darbhangā a few miles north of Mobraghāt. It flows south-east to Chauthām, where it receives the waters of the Bāghmati; and the united stream then continues to the boundary of Bhāgalpur under the name of the Ghagri. Near Rāmnagar it is joined by the Katni, which enters the district about 10 miles to the north near Kasnagar and is itself a combination of three streams called the Telāwe or Talabā, Parwan and Loran. The Tiljūgā is navigable all the year round by boats of considerable size.

Kiul. The principal river to the south of the Ganges is the Kiul. It rises in the Kharagdiha thāna of Hazāribāgh, and after forming the boundary of that district for a short distance, enters Monghyr through a narrow gorge near the Sātpahāri hill. It runs at first eastward close to the southern face of the Gidheswar Hills, but turns northward at their eastern extremity and passes one mile east of the town of Jamūī. Two miles south of Jamūī it is joined by the Barnar, which rises on the borders of Chakāi and Hazāribāgh, and two miles below this point it receives the Alai, a hill stream, which, like other hill streams in the south, dries up in the hot weather. Opposite the Jamūī railway station it is joined by the Anjan, which drains the northern portion of the Jamūī subdivision. It then flows north-east up to Lakhisarai, and is joined a few miles north of that place by the Halahar (or Harhohar), a continuation of the Sakri river. After this it turns due east and finally falls into the Ganges near Surajgarhā. Until it meets the Halahar, the Kiul has a broad sandy bed, and in some places is as much as half a mile wide, though it contains very little water in the hot weather. It is spanned by a large railway bridge between Kiul and Lakhisarai.

Anjan. The Anjan rises in the Anjan Hill to the north of the village of Barhat in the Mallepur *tāluk*, and after passing through that *tāluk* falls into the Kiul near Bariārpur. It has been dammed up in Barhat, and its water is diverted into an irrigation channel known as the Beliā Nālī, which irrigates several villages. The river

receives several tributary streams, viz., the Jamkhar, the Bajan, and the Chhuriā, which has a sub-tributary, the Kairwār. Popular tradition states that Anjanī gave birth to Hanumān on the hill in which the river has its source.

The Aja i, one of the larger tributaries of the Bhāgīrathī, has its source in the extreme south. It owes its origin to the confluence of a number of small streams, but before it leaves the district is a fairly large river. It eventually debouches into the Bhāgīrathī near Kātwā in the Burdwān district. Ajai.

The Man river rises in the Kharagpur Hills, not far off the Bhīmbāndh springs, and pursues a winding north-easterly course to the east of those hills till it debouches in the Ganges near Ghorghāt. The lower reaches, however, contain but little water, for a great dam has been built about 2 miles south of Kharagpur, where the Man runs through a narrow gorge. To the south the gorge widens out into a valley, hemmed in by low but abrupt hills, which the dam has converted into a large reservoir, from which water is drained off to irrigate the adjoining country. Man.

LAKES AND MARSHES.

The country north of the Ganges abounds in marshes, several hundreds being enumerated in the Pharkiyā *pargana* (Gogrī thāna) alone. Their formation is generally peculiar. The banks, which are covered with wild roses and the lantana, or wild sage bush, are high and abrupt, and they would seem to owe their origin to the diversions of the great rivers of the district. They are filled annually by the floods of the Ganges or its Himālayan affluents, and during the rains abound with snub-nosed crocodiles. They are also full of fish and form the chief source of the Monghyr fish supply. Rice is sown on the edges of the shallow marshes, and the deeper ones are frequented during the cold season by wild fowl, geese, ducks and waders in extraordinary numbers. An idea of the immense flocks found on these marshes may be gathered from a visit to one of their roosting places near Sakarpurā in *pargana* Balliā, where the egrets, herons, ibises, coots, cormorants and snake-birds (*Blotus*) assemble from all the country round to roost on the marsh-oak myrtle trees (*Barringtonia*), which stand out of the water. About sunset the horizon becomes streaked with flocks, many of them extending a mile in length, and by the time darkness has set in, hundreds of thousands of birds have taken up their quarters for the night.

These marshes also yield a vast quantity of shells, such as those of the fresh-water mussel (*Unio*) and the marsh snail (*Ampullaria*), from which lime is prepared. In the cold weather it is a common sight to see two or three parties of old women in a state of semi-nudity gathering in the harvest which the retiring

water has left them. The first party is picking up the shells of the marsh snail and the little glass snail. The snails have nearly all been picked out by the shell ibis, but there are enough left to afford a meal, and the empty shells, consisting of nearly pure lime, are sold to traders in the neighbouring bazar. A second party will be seen digging up the undergound creeping stems of a water-lily or the sedge bulbs, called in the vernacular *chichor*, which are eaten to give a flavour to the snails and crabs, which the third party are engaged in securing.*

Further to the west there is another chain of marshes all along the north-east of the Begusarai subdivision, of which the most important is the Kābar Tāl. This is a large shallow lake extending over an area of nearly 7 square miles, a portion of which is always under water, but the remainder dries up in time for the sowing of rice broadcast in the month of May, the crop being reaped in November.

South of the Ganges, permanent marshes are of insignificant size; but considerable tracts of country are flooded in the rains. The reservoir at Kharagpur, however, forms a beautiful lake, which has been described by a former Collector as "rivalling the renowned lakes of Killarney."

FORESTS. There is an area of several hundred square miles under forest towards the southern confines of the district and in the Kharagpur estate.† The principal tree is *sāl* or *sakwā* (*Shorea robusta*), but, owing to the absence of any system of forest conservancy, the giants of the forest have long since disappeared. Even when the East Indian Railway was being constructed nearly half a century ago, scarcely any large trees could be found capable of supplying sleepers. Another conspicuous tree in these hills is the *kend* (*Diospyros melanoxylon*), the black heart wood of which forms the ebony of commerce and is in great demand among the Monghyr carpenters. Another valuable timber tree is the *aunlā* (*Phyllanthus emblica*), the fruit of which is made into a chutney and also into a hair-wash.

The gorgeous flowering *palās* (*Butea frondosa*) abounds and is even more useful. Its wood is used for fuel and its coarse fibrous roots for caulking boats. The lac insect breeds on its small branches and petioles, and it affords a valuable gum and yellow dye of considerable permanence. When in blossom in

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* *The Natural Productions of the Monghyr District north of the Ganges*, Statistical Reporter, March 1876.

† This account of the forests of Monghyr has been prepared mainly from *The Natural Productions of the Kharagpur Hills in Monghyr*, an article published in the Statistical Reporter, 1876.

March, the tree is a blaze of scarlet flowers, which have earned for it the picturesque name of the "Flame of the Forest." The allied species called *chihunt* (*Butea superba*) is also abundant, and its flowers are equally splendid. *Kachnār* trees (*Bauhinia purpurea* and *B. variegata*) are numerous, and during the cold season lighten up the woods with their beautiful flowers. The gigantic creeping *chehār* (*Bauhinia vahlii*) does great damage, for it climbs over the tallest trees and kills them in its deadly embrace; but it is economically useful, for ropes are made from its bark. Other common leguminous trees and bushes are the tamarind, the *amaltās* or Indian laburnum (*Cassia fistula*), and many thorny mimosas. Among other important members of this family several species of *Terminalia* may be mentioned, including the *harrā* (*Terminalia chebula*), the fruit of which yields the myrobalans of commerce, while the wood makes excellent fuel.

Malvaceæ and *Sterculiaceæ* are also numerous. The former species includes the *simal* or red cotton tree (*Bombax malabaricum*), various kinds of *Hibiscus*, all yielding strong fibres, and the *ban kapās* or wild cotton. The latter species is represented by *mogul* or *karaunji* (*Sterculia urens*), the fibrous bark of which is almost unbreakable. In December it is conspicuous for its white trunk and leafless branches, which have earned for it the description of a spectre-like tree. Special mention must also be made of the forest *sābe* (*Ischæmum angustifolium*), a species of grass found on the hill tops. Hundreds of persons gain a livelihood by collecting and twisting it into string, and at least three-fourths of the string used in the district is made from it. Resin-bearing trees are common, especially the Indian frankincense or *sāleh* (*Boswellia serrata*), which grows to a large size, and is one of the few trees allowed to reach maturity. In the cold weather it is covered with pink flowers which attract hundreds of the yellow-tip epicharis, almost the only butterfly one meets in these arid jungles. There are also several species of fig trees, conspicuous among which is the *gular* (*Ficus glomerata*), the fruit of which the forest tribes share with the birds and bears.

Mutilated as they are, these forests are still of great value to the people of South Monghyr. The trees which they fell for timber or fuel supply them with the means of getting their daily bread. Their houses are built with the bamboos which grow on all sides, and are thatched with coarse grass, which is to be had for the trouble of cutting it. The *kachnār* creeper, the *mogul* bark and the *sābe* grass supply them with ropes and string.

In seasons of scarcity the tubers of the wild yam family, supplemented with a little rice, furnish their daily fare. When they are sick, they send to the forest for medicine; and the plant sought for will depend on whether the part afflicted is the head or stomach, hand or eye.

Useful as most of the trees undoubtedly are, there is no tree which can be compared to the *mahuā* (*Bassia latifolia*), which yields food, wine, oil and timber. From its flowers the common country spirit is distilled, and, whether fresh or dried, they furnish the poorer classes with wholesome food; from the fruit is pressed an oil largely used for the adulteration of *ghī*; and the tough timber is used for the naves of cart-wheels. "Unlike mango trees, so uncertain in their yield of fruit, however plentiful the blossom may have been, the chief, though not the only, value of the *mahuā* depends on the succulent petals of the flower, which cover the trees from year to year, apparently regardless of favourable or unfavourable seasons, so pregnant with weal or woe to other plants. The flowering season, in March, is a great season for feasting among the humbler members of creation. Birds, squirrels and tupaias feast among the branches by day; whilst men, women and children, sweep up and carry home the petals, which fall around in great profusion. Nor does the feasting end with the day: bears, pigs and deer, have their turn during the night, and many of them fall a victim to their fondness for the *mahuā* flower, being shot by the bullets of the foresters concealed among the branches overhead."*

GEOLOGY. North of the Ganges the older rocks are concealed by the alluvium of the Gangetic plain, but south of the river the level of the land rises rapidly and the older rocks soon appear, first as more or less disconnected hill groups, and further south as a continuous uninterrupted outcrop. These rocks consist of the oldest system recognized by geologists, that known as Archæan. They include :—(1) a vast series of crystalline rocks of varied composition, including granitic and dioritic gneisses, hornblende and mica schists, epidiorites, crystalline limestones and many other rocks collectively known in the geological nomenclature of India as Bengal gneiss; (2) another very ancient series consisting of highly altered sedimentary and volcanic rocks, including quartzites, quartz schists, hornblendic, micaceous, talcose and ferruginous schists, potstones, phyllites, slates, etc., which form an assemblage very similar to that which has received the name of Dhārwār schists in Southern India; and (3) vast granitic masses

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* *The Mahuā Tree in Monghyr* Statistical Reporter, December 1875.

and innumerable veins of coarse granitic pegmatite, intruded amongst both the schists and the Bengal gneiss.

The Bengal gneiss occupies principally the southernmost part of the district. The ancient stratified series assimilated with the Dhārwārs forms several hill groups situated between the southern gneissose area and the valley of the Ganges: these are the Kharagpur Hills, the largest of the hill masses situated south of Monghyr and east of Lakhisarai, the Sheikhpurā Hills and the Gidhaur range, situated respectively west and south of Lakhisarai. The rocks of the Gidhaur range are highly metamorphosed by innumerable veins of coarse granitic pegmatites, which are of great economic importance on account of the mica which they contain, and constitute the eastern portion of the great mica belt of Bengal. The coarsest grained, and consequently the most valuable, pegmatites are the comparatively narrow sheets which intersect the schists of the metamorphosed stratified series. The larger and more uniform, comparatively fine-grained intrusions are valueless so far as mica is concerned, though they belong to the same system of intrusions. On account of its habit of weathering in the shape of large rounded hummocks, the rock forming these more massive intrusions has been often described under the name of dome-gneiss, which, more accurately, should be dome-granite. The rocks of the Kharagpur Hills are not nearly so much altered as those of the Gidhaur range. The strata originally constituted by shales, which, in the latter range, have been transformed into schists, are only altered to slates in the Kharagpur Hills. These slates, which are regularly cleaved and of fairly good quality, are quarried to a certain extent.*

Minerals are confined to the tract lying south of the Ganges. Galena, a sulphuret of lead, containing a small quantity of silver, is found in the hill tracts of *pargana* Chakāi, and minium or protoxide of lead in the beds of the Kharagpur hill streams. Mica occurs in the belt of schists and gneissose granite which stretches north-eastwards from the Gayā district to near Nawādih (Jhājhā) on the East Indian Railway. Iron ores are found in the schists of the Kharagpur Hills, and in several places ochreous ores are employed as pigments. Slates are quarried at Basauni near Dharahrā, and stone quarries are also worked. Felspar fit for the manufacture of porcelain occurs in abundance in the south of the district. Corundum is obtained from the hills near Jamūī,

* This account of the geology of the district has been contributed by Mr. E. Vredenburg, Superintendent of Geological Survey of India.

but the precious forms are not met with. Travertine is found near Gidhaur and in the Kharagpur Hills.

BOTANY. There are few districts in Bengal so favourably situated for the study of botany as Monghyr. The alluvial and thickly populated plains north of the Ganges contain most of the trees and plants useful to man that are suited to the soil and climate, while in the hilly country to the south there are numerous forest trees and shrubs. Here ebony, *sāl*, red cotton and other trees grow side by side, protecting from the sun's rays the ferns and humble creepers which grow below. Any one who takes his stand on the table-topped Māruk, or indeed on any point in the hills, may count a hundred different species growing round him. But the most casual observer will at once detect the ravages made by the agency of man. Not only is the woodman's axe busy, and the underwood periodically consumed as firewood, but cows, sheep and goats are let loose in the woods, and pasturage quickly destroys vegetation. Indeed, in the Sikandrā thāna for some hundred square miles not a grove can be seen, and there are few trees except those planted along the roads or a line of palm trees along some tank or the boundary of a field. Notwithstanding, however, the denudation which goes on, Monghyr is still a well-wooded district, for round the villages many trees are allowed to survive for the sake of their fruit, while a botanical excursion in the hills will disclose a great variety of trees and plants, although few of the trees are of any large size.

The *sāl* trees especially have suffered from indiscriminate felling. Directly they attain a size sufficient to form a *gol* or prop for a native house, they are chopped down, carried off, and sold by their owners. The consequence is that other kinds of trees, whose wood is in less demand for fuel or for timber have obtained the upper hand. The fibre-yielding *Malvaceæ* are perhaps now the most conspicuous; their wood making indifferent fuel, it is hardly worth while to strip them of their bark, as the fibre of the cultivated members of the family is sold cheap in every bazar. The red cotton tree, the *karaunji* (*Sterculia urens*), and the *ainthia dhamin* (*Helicteres Isora*) with its twisted pods are common; while the wild cotton and many other species of *Hibiscus* appear as annuals or under-shrubs. The *Leguminosæ* are also common, including the tamarind, the *amaltās* (*Cassia Fistula*), the *palās* (*Butea frondosa*), the *kachnār* (*Bauhinia variegata*) and many acacias and mimosas. The *karjani* (*Abrus precatorius*) is another noticeable member of this family, its vermilion seeds being conspicuous in the jungle during the cold season. The

sâleh (*Boswellia serrata*), belonging to the *Meliaceæ* family, is found throughout the hills, and is less molested than almost any other tree, because its wood is of no value for timber, and as fuel it gives out such dense clouds of smoke that no one cares to burn it. It is a great ornament, however, to the forests, and in the distance resembles the English mountain-ash.

Next in numerical order come the *Apocynaceæ*, such as the *dudh koraiyā* (*Wrightia tomentosa*) and *dudhi* (*Holarrhena dysenterica*), which appear everywhere in the hills, and are always conspicuous in the cold weather with their long follicles or pods winged with a tuft of silken hairs. These, when ripe, burst open, and are borne by the wind to any ground which may be unoccupied. The *Rubiaceæ* are also well represented in these woods. The Nepāl lilac (*Hamiltonia suaveolens*) is one of the few common plants with fragrant flowers which adorn the hills during the cold season. When this tree and the *Holmskioldia sanguinea* grow side by side, as they often do, they stand out, the one with blue or white scented flowers and the other with red blossoms, in beautiful relief against the background of dark green trees. The same family includes the *bhorkhorn* (*Hymenodictyon excelsum*), which may always be recognized during the cold season by its brown capsules, containing winged seeds, hanging in clusters on the leafless branches. An account of the trees which are found in the Monghyr Hills would be incomplete without mention of the *Terminalia*, which, if only given fair play, would grow into large trees and supply timber little inferior to *sāl*. The *āsan* (*Terminalia tomentosa*) is common, but the *harrā* or black myrobalan trees (*Terminalia Chebula*) are becoming very scarce in consequence of the activity of the woodman's axe. There is also the *kahuā* (*Terminalia arjuna*); and an allied species, the *dhāo* (*Anogneissus latifolia*), is very common, commanding as fuel by far the best price in the Monghyr market.

In the forest clearings there are a number of plants imported from America, such as Indian-corn, potato and tobacco. Here too are found the cactus, the Mexican poppy (*Argemone Mexicana*), and the *sher-nui* (*Martynia diandra*), a weed which in a few years spread far and wide. The natives assert that the tiger will not come into a field where it grows for fear of its prong-like seeds getting entangled in his coat. Among other noticeable plants which are cultivated in the clearings among the hills is a pigmy sunflower (*Verbecina sativa*). This plant marks the Santāls' village, and is not found elsewhere in the district. It yields a delicate oil, which, with sesamum or *til*, also characteristic of forest clearings, is used to lubricate the coarse food which the woodmen

eat. On the banks of the hill streams, particularly near the waterfalls among the Kharagpur Hills, in the course of the river Man, many beautiful flowers will be found during the cold season. Among these may be mentioned the *Holmskioldia sanguinea* with a blaze of red flowers setting off the blue *Barlerias* which grow below, and the *Porana paniculata* (called by Europeans the silver creeper or the bridal creeper, but by natives the *burhi* or old woman), which covers the trees and rocks where it grows.

Of the trees found north of the Ganges, the great majority are mango trees, which are grown in topes or orchards in every village not subject to prolonged inundation. In good years the mango forms no inconsiderable portion of the poor man's food; and in times of dearth it is an important item in the food supply of the district. But the crop is uncertain, and the trees are troubled with parasites, which must do them much injury, though the scarlet flowers add considerably to the beauty of the landscape. Besides supplying fruit and fuel, the mango groves are useful as pasturage grounds, giving shade to cattle in the hot weather and shelter during the winter. The next most abundant tree is the oak myrtle (*Barringtonia acutangula*), which abounds in the marshes of *pargana* Pharkiyā and which supplies much fuel to the Monghyr market. It is known here as the *ijar*, and, although belonging to the natural order of myrtles, has the appearance of a stunted oak. It grows well in several feet of water, and is consequently a favourite roosting place for birds. The branches, which during the rains droop into the water, are also the resting place of fresh-water sponges known to the natives as *phen*, or foam. The red cotton tree is one of the most conspicuous trees, particularly in the cold weather, when it is covered with large crimson flowers.

Some members of the great fig family are found in every village. The *pīpal* (*Ficus religiosa*) is most common, and then the banyan (*Ficus bengalensis*), though in this district the large trees with several trunks may be counted on the fingers. The *gular* (*Ficus glomerata*), with its fruit packed full of flies, and the *pākar* (*Ficus infectoria*) are also frequent. The well-known *babūl* (*Acacia arabica*), with its sweet-scented ally the [illegible]*hiyā babūl* (*Acacia Farnesiana*), is common in hedges and waste places, and is a favourite nesting place of the turtle dove. Then there is the *sahorā* (*Streblus asper*), the twigs of which provide the Hindus with tooth-brushes; but it is looked on with abhorrence by Musalmāns, because, according to tradition, it was the only wood which would take fire when the unbelievers wished to burn their saint Ibrāhīm Khalīl Ullah. The *kachnār*, *nīm* (*Melia

azadirachta), *siris* (*Albizzia Lebbek*) and tamarind are fairly common; and the *jīyal* (*Odina Wodier*), with its cat-o'-nine-tail panicles of flowers, attracts attention in every well-wooded village. The *sisu* (*Dalbergia Sissoo*) is planted freely, usually in rows on the borders of the fields, where their crooked trunks lopped of all the lower branches present a fantastic appearance. Willows (*Salix tetrasperma*) may be seen on moist banks overhanging watercourses and *jhīls*. They are known locally by the name of *bes*, and baskets are occasionally made from their twigs in Monghyr as in England. Palm-trees, including both the palmyra (*Phœnix flabellifer*) and the date-palm (*Phœnix sylvestris*), are found in plantations round the villages; but they are not so common as they are in the southern part of the district, where during the hot months thousands of gallons of toddy (*tāri*) are consumed by a thirsty public and yield revenue to the State. Among other fruit trees may be noticed the *jāman* (*Eugenia Jambolana*), the jack or *kathal* (*Artocarpus integrifolia*), and last but not least the *bel* (*Angle Marmelos*). To enumerate all the trees would require much space; those which have been mentioned are merely the most common and conspicuous.

The hedges which exist in the vicinity of the villages contain a large variety of plants, among which may be mentioned the *bagnai* (*Capparis horrida*), the *madār* (*Calotropis gigantea*), the *samalu* (*Vitex Negundo*), the jasmine (*chameli*), the wild castor-oil plant and many others. In the uncultivated parts of *pargana* Pharkiyā by far the most conspicuous plant is the *koā* or wild rose of Bengal (*Rosa involucrata*) covered with flowers, which for sweet scent are surpassed by few flowers in the world. The fields, when under *rabi* crops, have a wide variety of weeds, prominent among which is the Mexican poppy (*Argemone Mexicana*), collected by the very poor for the sake of the oil extracted from the seeds.

Not the least valuable product of the Pharkiyā *pargana* is thatching grass. It is grown on low land subject to inundation, which retains water too long to enable the ryot to sow a cold-weather crop upon it. So extensive are these grass fields that they may be called prairies, and they could, if necessary, supply all the houses in Monghyr with thatch. The supply thus exceeds the demand; but large herds of cattle, chiefly buffaloes, which during the hot season are brought from all parts of the district, pick up a scanty living from the young shoots and undergrowth of *dūb* grass and weeds. Very few flowers are found on the prairies, but the asparagus creeper is occasionally met with, and the lantana or wild sage is not

uncommon. A creeping fig, with some of its leaves vinelike, frequents moist banks, and a parasitic orchid, which though not at first sight attractive, forms a beautiful study under the microscope.*

ZOOLOGY. Writing in 1878, Mr. Lockwood remarked in his *Natural History, Sport and Travels*:—"Twenty years ago any one standing on the summit of the hills adjoining Kharagpur would have been surrounded by a dense and almost impenetrable forest where at sunrise peacocks and jungle-fowl were heard calling to their mates and where in the evening tigers, leopards and bears came to drink water of the little river Man, which, rising at the hot springs in the recesses of the hills, flowed, forming many beautiful cascades by the way, between the hills until it reached the plains near Kharagpur. The past twenty years, however, have effected greater changes in these hills than did the twenty centuries which had gone before. Directly the railway whistle was heard on the adjoining loop line of the East Indian Railway, the wild animals retired to happier hunting grounds; the peacocks and jungle-fowl followed, and soon the forest resounding with the woodman's axe gave way to fields of wheat, cotton, sesamum, and other fertile crops, such as may only be seen in India on virgin soil."

In the thirty years which have since elapsed, the number of wild animals and birds has decreased still further. One reason for this may be found in the gradual reclamation of jungle, which has forced them to migrate to uncleared forest in the south. Another may be found in the indiscriminate slaughter of game, whether the larger wild animals or game birds, such as spur-fowl and jungle-fowl, by professional *shikāris* and the forest tribes in the south of the district. North of the Ganges too birds of gay plumage are killed by fowlers for the sake of their feathers. During the rainy season, when the egrets and purple herons put on their nuptial plumage, they are killed in considerable numbers in *pargana* Pharkiyā for the feather market, while the scapular feathers of the plotus or snake bird mark it out for the same fate. At other seasons of the year kingfishers, bee-eaters and the Indian roller or blue jay are snared to meet the demand for their feathers. In spite of this destruction, Monghyr, with a large area of jungle-clad hills and watery swamps, can still exhibit a richer variety of animal and bird life than many other districts in Bengal.

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* This account of the botany of Monghyr has been compiled mainly from an article *The Forest Flora of Monghyr* published in the Statistical Reporter, March 1877.

Tigers are still found in the Kharagpur and Gidheswar Hills, though scarce. They were responsible for 176 deaths in the three years 1900-1902, these deaths being probably due to a family of man-eaters ranging between this and the Gayā district, where also they killed a number of human beings. Again, in 1908 one man-eater was reported to have killed 16 persons in two months in the neighbourhood of Jamūī. The extermination of these brutes is no easy task, as the jungles which they frequent are very extensive, and so thick with under-scrub, that the sportsman cannot proceed on foot with any chance of success, while the passage of elephants is impossible. Leopards are much in evidence, and numerous cases are reported of their killing dogs, goats and cattle even within 15 miles of Monghyr. Black or sloth bears (*Ursus melursus*) are found on all the larger hills and in the jungle surrounding them, where they can feed on white-ants, plum and other fruits, and drink from the hill streams. Even here, however, they are not so plentiful as even 10 years ago, because they are easily shot down by the Santāls, when they come to feed on the fallen flowers of the *mahuā* tree. They will dispute the possession of these with the peasants who try to gather them—often with fatal results to the latter. Hyænas are found in the hills, and wild cats are common. The civet family is represented by the large Indian civet (*Viverricula malaccensis*). The dog family include wolves, the familiar jackal and Indian fox; the last two are as common, and the first as rare as in other Bengal districts. The wild dog is met within the hills, but is becoming rare, though there was a pack in the south-west of the district in the cold weather of 1907-1908. There is one species of badger not uncommon in the same tract—the Indian ratel (*Mellivora indica*). Among insectivorous mammals the tupaias or tree shrews call for special notice. They are arboreal animals looking like a cross between a squirrel and a rat, but are easily distinguished from the former by their ears and teeth. Somewhat rare animals elsewhere, they are still found in the Kharagpur Hills. **Mammals.**

There are several species of *Chiroptera*, including frugivorous bats, the long-armed bat and long-tailed bat, and other insectivorous bats, known to the natives by the generic name of *chamgudrī*. Rodents include porcupines, hares and the palm squirrel (*Sciurus palmarum*), a misleading title as it is far more frequently seen in fruit gardens than on palm trees. Two species of monkey are found in the district, the long-tailed *langur* (*Semnopithecus entellus*) and the shorter tailed Bengal monkey or *bandar* (*Macacus rhesus*). The former is found to the south of

the Ganges, and the latter affect certain localities from which apparently they never migrate. At Monkey Island, on the Kābar lake, they are particularly numerous, being venerated by the priests of the Hindu temple. In the year 1793 a yearly grant was made by Government for the express purpose of feeding the monkeys and lighting the temple on the island; but in 1852 the grant was discontinued, owing to its being misappropriated by the priests. The Ungulata are not numerous in Monghyr. There are, however, several species of deer, including the noble *sāmbar* (*Cervus unicolor*), *chital* or spotted deer, ravine deer and barking deer, which are found in the south, though not in any great number. *Nīlgai* (*Boselaphus tragocamelus*) are also occasionally met with. Wild pig are numerous in the jungle at the foot of the Gidheswar Hills and are often trapped in pits by *shikāris*. Last among mammals may be mentioned porpoises, which are found in the Ganges.

Birds.

Game birds are comparatively rare in this district owing to a variety of causes. In the south, where there is ample cover in the jungle-clad hills, the Santāls and others are constantly shooting them down for the pot. Cats, foxes and other vermin are even more destructive, and there is a certain scarcity of suitable food, for edible berries and nectar-bearing flowers are rare in the forests. The birds consequently prefer the cultivated fields and gardens; and the silence of the woods is proverbial among those who visit them. Still there is a fair variety of species, though their actual numbers are small. Pea-fowl are found in the southern hill jungles, particularly in *pargana* Chakāi, and are still often to be seen in different parts of the Kharagpur Hills. Being sacred to Kārtik, the younger son of Mahādeo, they are rarely molested by Hindus. The jungle-fowl (*Gallus ferrugineus*) is met with in the same jungles, and the red spur-fowl is occasionally seen. Grey partridges are abundant in scrub jungle south of the Ganges; the black partridge or francolin affects the grass prairies in the north of the district; and the *kyah* or marsh partridge is found in the low lands of *pargana* Pharkiyā. The black-breasted quail breeds in this district, but is not nearly so abundant as the common quail, which migrates in the spring to breed beyond the Himālayas. It consequently has a better chance in the struggle for existence than it would have here, where so many enemies, in the shape of cats, foxes, hawks and snakes, are ready to devour it and its eggs. Bustards are rarely seen.

The courier plover is found chiefly on the alluvial *diāra* lands bordering the Ganges, and flocks of swallow plover may be seen

hawking for insects on the banks of rivers. Other species of plover are common—the golden plover during the cold weather and the spur-winged plover at all seasons; while the Norfolk plover is frequently seen among the rocks. Cranes are cold weather visitors. Snipe are not so numerous in Monghyr as in other parts of Bengal. The common and pintail species appear to be nearly equally distributed, but painted snipe and jack snipe are rare. Godwits appear on the marshes in *pargana* Pharkiyā during the cold season, as well as curlews and whimbrels; and the graceful avocet may be occasionally seen along the banks of the Ganges. Among the stints and sand-pipers met with in the district may be mentioned the ruff, the little stint, the spotted, green, and common sand pipers, which appear in large numbers during the cold season, while the green-shank and red-shank are found on every marsh. The black-winged red-legged stilt (*Himantopus candidus*) is another winter visitor. Nearly all the wading family are migrants, retiring beyond the Himālayas to breed.

Both the Indian jacanas—the bronze-winged and pheasant-tailed—remain all the year round in the marshes to the north of the Ganges. They are marsh birds with long toes and claws, which enable them to run over the floating leaves of water lilies and other plants. The coots are also well represented in the marshes, conspicuous among them being the purple species. Several kinds of rail also frequent the same localities, but not in such numbers as coots and water hen. Storks are found throughout the district. The adjutant is rarely seen; but the white-necked stork is very common during the winter months. Herons are plentiful in the reedy swamps towards the north, and during the rainy season the small pond herons, or paddy birds, as they are familiarly called. Bitterns do not appear to be so common here as in other parts of Bengal; but the night heron (*Nycticoarx griseus*) abounds, and its familiar call may be heard on still evenings as it passes to its feeding-grounds. The spoonbill is occasionally seen in the Pharkiyā marshes, and there are several species of ibis.

The marshes in the north of the district form the home of myriads of geese and ducks during the cold season. The following species have been observed:—the grey goose, barred-headed goose, white-headed goose-rail, the whistling teal, sheldrake, ruddy sheldrake, shoveller, pink-headed duck, gadwall, pintail duck, widgeon, teal, gargany, red-crested pochard, red-headed pochard, ferruginous duck and tufted duck. The crested grebe is found on most of the marshes, where its diving powers

excite the wonder of all who witness them, for it can travel under water almost as fast as it can fly in the air, a few seconds sufficing for it to dive and reappear at a distance of several hundred feet. The native name for the bird (*nargheg*) is probably derived from the goitre-like appearance of its neck. Terns also abound, especially the whiskered tern and gullbilled tern. The curious Indian skimmer, with its razor-like lower mandible much longer than the upper, may be seen skimming over the Ganges everywhere. Pelicans, or river sheep, as the natives call them, are also seen occasionally swimming in the rivers and marshes, or soaring far overhead. Cormorants are common in congenial localities; and the nearly allied Indian snake-bird (*Plotus melanogaster*) pays dearly for the beauty of its scapular feathers, for during the breeding season the *shikāris* pursue it as eagerly as they do the egrets.

Birds of prey are fairly common, including three kinds of vulture, viz., the common vulture, the black vulture and the Egyptian or scavenger vulture. The natives look on them with abhorrence, and will even pull a house down if a vulture alights on it. Of the falcons there may be mentioned the peregrine, a cold-weather visitor, and the *saker* (*Falco cherrug*). The common sparrow-hawk is also found. Monghyr is rich in fishing eagles. The osprey frequents the Ganges and the large marshes north of that river. The white-tailed eagle is equally common, breeding in the district. Harriers are plentiful during the cold season, hawking over every field in search of small birds and lizards, ortolan and quail being especially marked out as their quarry. Owls are not very numerous, but the rock owl is found.

Swallows, martins and swifts are numerous. The European swallow abounds during the cold season, while the wire-tailed common swallow may be seen occasionally in the Kharagpur Hills. Night-jars are also found throughout the hilly tracts. The common bee-eaters are numerous at certain seasons, and the beautiful Indian roller, commonly called the "blue jay," is one of the most familiar birds in this part of the country. Kingfishers are not so common here as in Bengal, but during the cold weather may be seen hovering over tanks in search of fish. Hornbills, also wrongly called toucans, are not uncommon; the Malabar pied hornbill has been met with in the Kharagpur Hills. Paroquets are common and do a certain amount of damage to the crops. There is no great variety of woodpeckers, by far the most common species being the golden-backed woodpecker (*Brachypternus aurantius*). Barbets are met with everywhere,

especially the "little copper-smith", so called from its monosyllabic metallic call resembling the noise made by smiths in hammering copper vessels.

Of the cuckoo family there are not many species. The European cuckoo comes during the cold weather, but returns to the hills during the breeding season, when its familiar call is never heard. The pied cuckoo is heard everywhere during the rains, and the hawk cuckoo and *koel* abound at all seasons. One species of the hawk cuckoo is known as the "brain-fever bird" from the monotonous repetition of its call note in the hot weather. Coucals or crow-pheasants are plentiful, and *sirkir* (*Taccocua*) are met with in the Kharagpur Hills. Honey-suckers, or humming-birds, as they are generally called by Europeans, are common; and so are nut-hatches during the cold weather. The hoopoo is found in every garden, and is not molested by Muhammadans, as it is supposed to have been a great favourite with Solomon. Three species of cuckoo shrike are found and one or two species of shrike, the species known as *Lanius cristatus* being the first migrant to appear at the commencement of the cold season. The beautiful minivets are cold-weather visitors, and may be seen in flocks searching for insects in almost every grove. The Drongo shrike or king crow is also seen everywhere, while the Paradise flycatcher is not uncommon in well-wooded country.

Thrushes are poorly represented, but the orange-headed ground thrush and the blue rock thrush may occasionally be seen during the cold weather. Babbling thrushes, on the other hand, are fairly represented; about seven are usually seen together, hence the name *sātbhāi*, *i.e.* "seven brothers". Bulbuls are not so numerous as in Bengal; they are caught by the *shikāris* for the sake of their plumage and their value as fighting birds. Orioles abound in every grove, where their beautiful plumage is a striking feature during the spring. The Indian redstart and blue-throat are common during the cold weatber, when the ruby-throat is also occasionally seen in the *rabi* fields. Indian tailor-birds are plentiful and so are reed-warblers, which are particularly numerous on the Kābar lake. Tree-warblers are frequently seen in the cold weather, as well as wagtails, which are all migrants, leaving before their pairing season in the spring, and returning at the first approach of cold weather. Their arrival is always welcome, as it denotes that the thermometer will fall below 80° at sunrise.

The field wagtails are amongst the most numerous of the cold-weather birds, and the same may be said of their cousins the

pipits. The grey titmouse (*Parus cinereus*) also occasionally appears during the cold season. There are several species of the family *Corvidæ*, including the corby and the ubiquitous common crow. The Indian magpie is another of the most familiar birds. The starlings are well represented by the *mainās*, several species of which remain all the year round. The European starling is common during the cold season, coming in large flocks, and being nearly always joined by the *mainās*. The bank *mainās* are also abundant along the Ganges, breeding on its banks. The *Fringillidæ* or finch family are not so well represented as one would expect, considering the abundance of food suitable to them, but the weaver-bird is common, and its curious nests may be seen in many villages. The *muniās*, known locally as *lāls*, are favourite cage-birds, thousands being captured every year. The Indian house-sparrow is ubiquitous. The rosefinch, or *tuti*, is seen during the cold weather. The curious little finch-lark (*Pyrrhulauda grisea*) is common in the fields, as well as the skylark, which is particularly plentiful in *pargana* Pharkiyā. The green pigeon is frequently met with, as also the blue rock pigeon, which occasionally enters verandahs to build its nest on the cornices. Turtle-doves are found in almost every grove; and the beautiful ground-dove, with emerald-like wings, is sometimes seen.

Fish. Fish are abundant in Monghyr, being found in large numbers in the Ganges and its affluents, and in the *jhīls* or marshes to the north, which are replenished yearly from the river floods. The principal species are members of the great carp family, including the well-known *rohu* (*Labeo rohita*), *kālbaus* (*Labeo calbasu*), *mirgal* (*Cirrhina mrigal*), *kātlā* (*Catla Buchanani*) and many others. They grow with extraordinary rapidity notwithstanding their number, as an instance of which it may be mentioned that some years ago when a tank at Monghyr was dragged, 800 carp averaging 2 lbs. each were landed, though they were only fry put in during the preceding rains. The siluroids, or scaleless fish, are also well represented by the huge *gunch* (*Bagarius Yarellii*), the *silan* (*Silundia gangetica*), the *tengrā* (*Macrones tengara*), the *boāli* (*Wallago attu*), the *bachuā* (*Eutropiichthys Vacha*) and the *pangās* (*Pangasia Buchanani*), all of which afford excellent sport to the angler. Then there is the curious hunch-back or *moh* (*Notopterus kapirat*), which attains enormous dimensions, and others too numerous to mention. Among small fish found in the Pharkiyā *jhīls* may be mentioned the curious *koi* or climbing perch (*Annabas scandens*), the beautiful prickle-sides (*Trichogaster fasciatus*), and several kinds of tetrodon, or balloon fish, which

has the power of inflating itself like a balloon and erecting its spines as a means of defence. *Hilsa* (*Clupea ilisha*) pass up the Ganges in the rains, that being the season when they go up the rivers to spawn ; and the river Man contains mahseer (*Barbus tor*), locally known as the *kajur*.

The pools below the waterfalls along the latter river are tenanted by a little fish, which the woodmen declare to be the young *tengrā*. When the flood comes this little fish finds it very difficult to hold its own against the stream; but Nature has provided it with a sucker, which enables it to fasten itself to the rocks and wait securely until the flood has passed. Another fish found in the pools is the little emerald-streaked *Barilius rerio*, which remains a pigmy all its life, hiding itself under the rocks when the floods come down. The woodmen delight in fishing in the mountain streams. They use a fresh-water shrimp for bait, and, besides fish, they catch and eat the little Indian crab, which is plentiful wherever there is water.

Crocodiles abound in the north of the district. The common fresh water crocodiles (*Crocodilus palustris*), which are known to the natives as *magar* or *bochboch*, are very numerous in the Tiljūgā river, and during the rains in the neighbouring inundated marshes. A hundred of these brutes may be counted during the cold season basking in the sun along a single reach of the river. The long-snouted fish-eating *ghariāl* (*Gavialis Gangeticus*) chiefly affects the Ganges, and at sunrise several may be seen on every sandbank. Small specimens are not infrequently caught in the fishermen's nets, and are eaten by the lowest classes. Fresh-water turtles abound. Reptiles.

The most remarkable lizards in the district are the *Varanidæ* or *gohsāmps*, the iguanas of Europeans ; three species are found,—*Hydrosaurs Salvator*, the monitor (*Varana dracæna*), and *Empagusia flavescens*. The monitor, which may be distinguished by the position of the nostrils half-way between the lip and the eye, is supposed, without reason, to be very venomous. There are also many species of small tree-lizards, among which is the dreaded though perfectly harmless "blood-sucker"; and the chameleon is not uncommon. Among other thick-tongued lizards may be mentioned the wall *gecko*, which is a familiar sight in houses.

Snakes are numerous in Monghyr district. The cobra is by far the most common snake, and next to it the *karait* (*Bungarus cœruleus*). The rock snake (*Python molurus*), the boa-constrictor of Europeans, is found on the hills. The *rāj-sāmp* (*Bungarus fasciatus*) and Russell's viper are found, though rarely. Vipers

are occasionally found. The *sankrā* (*Lycodon aulularia*), a pretty little harmless snake declared by the natives to be very deadly, frequents, as its scientific name implies, dwelling-houses and other buildings. Another snake, rare in museums, is not uncommon here, viz., *Ferrania Sibboldii*. The little *Typhlops*, which resembles the earthworm, is common. It is known as the *thiliā sāmp*, the meaning of which is said to be that the poisonous effects of its bite can only be removed by the speedy application of an earthen vessel (*thiliā*) full of oil.

CLIMATE. The climate of Monghyr may be said to form a medium between the dry parching heat of Hindustān and the close moist atmosphere of Bengal. The seasons are the same as in other parts of Bihār. The hot weather commences in the beginning of March and continues till the middle of June. At this period of the year the westerly winds blowing across the arid sun-baked plains of Central India cause high temperature combined with low humidity. The heat is often intense, and the use of *tattis* is necessary to reduce the temperature of the houses; but the dry heat of the day is somewhat modified by a fresh wind blowing through the night. In some years, however, the hot weather is more like that of Eastern Bengal, there being a damp and very oppressive heat, with treacherous east winds and hardly any west wind. There are occasionally violent gales and storms during this season of the year, which sometimes bring up rain, and if rainless give rise to whirlwinds and blinding clouds of dust. In April and May thunderstorms, accompanied by remarkably vivid and continuous lightning, are very common round the town of Monghyr; it is believed that the lightning is due to the large quantities of iron ore in the neighbouring hills.

From the middle of May till the breaking of the monsoon the heat is oppressive in the day, and the nights are close and sultry. In normal years the rains commence in June and last till October, the average fall for the district being 7·62 inches in June, 13·30 inches in July, 11·41 inches in August and 9·57 inches in September. The cold weather sets in during November, when the mornings and evenings are pleasantly cool. In December and January the weather is delightful, being dry and bracing, while the nights are distinctly cold and a fire is necessary. In some years, indeed, the cold is bitter, fires being essential throughout the day, while driving without furs or their equivalent is an unpleasant experience. The sky is, as a rule, cloudless and only a fraction of an inch of rain falls monthly, In February the nights are still cold, but the days become progressively warmer until the hot weather sets in in March.

Statistics of the rainfall at the different recording station are given below for the cold weather (November to February) the hot weather (March to May), and the rainy season (June to October), the figures shown being the averages recorded in each case. It is to be observed, however, that there are considerable variations from year to year above and below those averages, *e.g.*, in 1903 the fall was 29·56 inches and in 1899 it was 60·86 inches.

STATION.	Years recorded.	November to February.	March to May.	June to October.	Annual average.
MONGHYR	46—49	1·45	3·12	42·62	47·19
BEGUSARAI	30—31	1·68	3·00	40·12	44·80
JAMUI	30—31	1·65	2·74	42·52	46·91
BAMDAH	8— 9	1·87	3·51	49·36	54·74
CHAPRAON	7— 8	0·73	2·96	43·61	47·30
GIDHAUR	6— 7	1·82	2·86	41·94	46·62
GOGRI	15—16	2·41	4·58	47·99	54·98
JAMALPUR	6	1·33	3·01	51·22	55·56
KHARAGPUR ...	6	1·49	2·31	45·21	49·01
SHEIKHPURA ...	15—16	1·41	2·28	39·27	42·96
Average ...	...	1·58	3·04	44·39	49·01

CHAPTER II.

HISTORY.

EARLY HISTORY.

THE territory now included within the district of Monghyr formed part of the *Madhya-desa* or "mid-land" of the first Aryan settlers; and the alluvial plain which forms the greater portion of it has been ploughed and sown from the earliest times by the same people, swayed by various rulers, who elsewhere have left more tangible records of their dominion. The people, their language, and the prevalence of ideas and customs which have held their ground against successive waves of Muhammadan conquest, still bear strong evidence of Hindu ascendancy. There are, however, no great historic sites associated with ancient Hindu dynasties about which anything can be positively asserted, with the exception of the town of Monghyr itself—and even its history is shrouded by legend and tradition till comparatively recent times. It seems at least certain, however, that its position on the bank of the Ganges, commanding that highway of commerce as well as the land route between the hills and the river, must have led to its occupation at a very early date, and it has been identified with Modāgiri, a place mentioned in the *Mahābhārata*, which was the capital of a kingdom in Eastern India near Banga and Tāmralipta, *i.e.*, Bengal and Tamlūk.*

At the dawn of history, the present site of the town was apparently comprised within the old Hindu kingdom of Anga, the capital of which was at Champā near the modern Bhāgalpur, while a portion of the west of the present district was included within the limits of the kingdom of Magadha. Anga was an independent kingdom till the sixth century B.C., and there are traditions of war between it and Magadha. During the lifetime of Buddha it was annexed by Bimbisāra, the ambitious ruler of Magadha (*cir.* 519 B.C.), and it appears never to have regained its independence, the Rājā of Anga in the time of Buddha being simply a wealthy nobleman, of whom nothing is known except that he granted a pension to a Brāhman.†

* A Cunningham, *Ancient Geography of India* (1871), p. 476.
† T. W. Rhys Davids, *Buddhist India* (1903), pp. 23-24.

Thenceforward its history is merged in that of the Magadhan empire.

Hiuen Tsiang's account.

The first historical account of the district as now constituted appears in the Travels of Hiuen Tsiang, who visited portions of it towards the close of the first half of the seventh century A.D. Travelling north-eastwards from the Gayā district, the Chinese pilgrim arrived at a large and populous village to the south of the Ganges, which contained many Brahmanical temples adorned with fine sculptures, as well as a great stūpa built on a spot where Buddha had preached for one night. Both the distance and direction mentioned in his account point to the vicinity of Sheikhpurā, a supposition which is confirmed by his subsequent easterly route through forests and hill gorges. Leaving Sheikhpurā, Hiuen Tsiang travelled for 100 *li*, *i.e.*, nearly 17 miles, to the east, through forests and hills, to a monastery in the village of Lo-in-ni-lo, before which was a stūpa erected by Asoka on a spot where Buddha had preached the law for three months. This latter place has been identified by General Cunningham with Rajāona, 2 miles to the north-west of Lakhisarai, a village which contains several Buddhistic remains. Thence the pilgrim proceeded to the east through "forests and gorges of wild mountains" (presumably the Kharagpur Hills) into the country of I-lan-ha-po-fa-to (*Hiranya-parvata*, *i.e.*, the golden mountain), of which he left a detailed account.

"The country," he said, "is regularly cultivated and rich in produce, flowers and fruit being abundant; the climate is agreeable; and the manners of the people are simple and honest. There are ten Buddhist monasteries with about 4,000 priests, and a few Brahmanical temples occupied by various sectaries." The capital, Hiranya-parvata, lay on the southern bank of the Ganges, and close to it stood mount Hiranya, which "belched forth masses of smoke and vapour that obscured the light of the sun and moon." The position of this hill is determined, from its proximity to the Ganges, and from its bearings and distances from other places mentioned, to be Monghyr; and though no smoke now issues from any peak, the numerous hot springs in the hills within a few miles of the town point to former volcanic action. These hot springs, moreover, are mentioned by Hiuen Tsiang. On the western frontier was another hill with two peaks, where Buddha once stayed in retreat during the three months of the rainy season and overcame the demon Vakula; and to the west were some springs, the water of which was "extremely hot." This place has been identified by General Cunningham with the hill of Mahādeva, the hot springs being

those of Bhīmbāndh; but other authorities locate the site at Uren, 3 miles west of the Kajrā railway station.

The kingdom described by Hiuen Tsiang has been held by recognized authorities to have coincided approximately with the hilly, *i.e.*, the south-eastern portion, of the district of Monghyr, with its capital at the site of the present town of Monghyr. It was bounded by the Ganges on the north, by forest-clad mountains on the south, probably extending in the latter direction as far as the famous Parasnāth Hill, by Magadha on the west, and by Champā on the east. It was probably the king of Champā, a good friend of the Buddhist priests, who had recently deposed its ruler and established two monasteries in its capital.*

The Pāla kings. There is a gap in the history of the district for several centuries after Hiuen Tsiang's visit. In the ninth century A. D. it passed under the rule of the Pāla kings, of whose dynasty there is an interesting relic in a copper plate, known as the Monghyr plate, which was discovered among some ruins at Monghyr about 1780, and translated by Sir Charles Wilkins in 1781. The inscription, which is in Sanskrit, opens with the name of Gopāla, who from the context was obviously a pious Buddhist. It mentions his son Dharma Pāla, who, according to Dr. Hoernle,† resided in Monghyr about 830 A.D., and records the conquests of Deva Pāla, the third of the line. It eulogizes all three as powerful monarchs who conquered almost the whole of India. The immediate purpose of the inscription seems to have been to record the grant by the king last named to a Brāhman of certain land in Srīnagara (the modern Patna). The place where it was executed was Mudgagiri, *i.e.*, Monghyr, "where is encamped his victorious army, across whose river a bridge of boats is constructed for a road, which is mistaken for a chain of mountains, where immense herds of elephants, like thick black clouds, so darken the face of day, that people think it the season of the rains; whither the princes of the north send so many troops of horse, that the dust of their hoofs spreads darkness on all sides; whither so many mighty chiefs of Jambudwīpa resort to pay their respects, that the earth sinks beneath the weight of the feet of their attendants." According to Dr. Rājendra Lāla Mitra, Deva Pāla reigned between 895 and 919 A.D., and according to Mr. Vincent Smith, between 853 and 893 A.D., while Professor Kielhorn

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* S. Beal, *Buddhist Records of the Western World* (1884), Vol. II, pp. 184-191; A. Cunningham, *Ancient Geography of India* (1871), pp. 576-78; Reports Arch. Surv. Ind. Vol. XV, pp. 13-19.

† Hoernle and Stark, *History of India* (1903), p. 72.

agrees with Sir A. Cunningham in assigning his reign| to about the end of the ninth century A.D.*

Another plate, known as the Bhāgalpur plate, by which a similar grant of land was made, was executed at Monghyr by the fifth of the line Nārāyan Pāla, who is called Lord of Anga, *i.e.*, king of Bhāgalpur and its neighbourhood, including Monghyr. This plate also refers to Gopāla and Deva Pāla, while Nārāyan Pāla, the reigning sovereign, is naturally spoken of in the highest terms of praise; but the only notable work of his described in this record is the construction of a bridge of boats across the Ganges near Monghyr. His reign is believed by Dr. Rājendra Lāla Mitra to have lasted from 935 to 955 A.D. Like the Monghyr plate, this inscription commemorates a great meeting of the princes and armies subject to the Pāla king in his victorious camp at Mudgagiri, and similarly states that his numberless elephants darkened the face of the earth, while the dust from the feet of the horses of "the only king of the north" spread darkness all around.†

From the context it appears that the Pāla kings were earnest Buddhists, and the dynasty appears never to have relinquished its allegiance to Buddhism. Owing to their patronage, Bihār, including Monghyr, remained the last refuge of Buddhism in Northern India up to the time of Muhammadan conquest, and numerous Buddhistic remains dating back to the time of the Pāla kings are still extant in the district. According to tradition, the last Hindu ruler was Indradyumna [Pāla], who was reigning at the time of the Muhammadan conquest; and forts attributed to him are still pointed out in the district.

MUHAMMADAN RULE.

Towards the close of the 12th century, when Bakhtiyār Khiljī invaded and conquered Bihār, Monghyr passed under the rule of the Muhammadan conquerors, without apparently offering any resistance. After the conquest, the town of Bihār (now in the Patna district) was made the seat of the Muhammadan governors, and Monghyr seems to have become the second town in South Bihār. It shared the fate of the Province and was attached to Bengal till 1330, when Muhammad Tughlak annexed it to Delhi. An interesting relic of the rule of the Bengal Sultāns still exists at Lakhisarai, viz., a basalt slab of stone with an inscription bearing a date corresponding to 1297, which mentions Rukn-ud-dīn

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* Prof. F. Kielhorn, *The Mungir Copper-plate Grant of Devapaladeva*, Indian Antiquary, Vol. XXI, 1892. A translation of the inscription is given by General Cunningham in Reports, Arch. Surv. Ind., Vol. III, 1873 (pp. 114-117).

† Rājendra Lāla Mitra, *The Pāla and Sena Rājās of Bengal*, J.A.S.B., Vol. XLVII, Part I, 1878.

Kaikaus (king of Bengal from 1291 to 1302), and a Governor named Firoz Aitagin, who is referred to as a second Alexander and as the Khān of the Khāns of the East and of China. From 1397 Monghyr belonged to the kingdom of Jaunpur and continued to form part of it for about 100 years, *i.e.*, until the time of Bahlol Lodī, on whose death in 1488 his son Sikandar overran Bihār as far as the frontier of Bengal. At this time, it was chiefly in the hands of Afghān chiefs, but about 1494 the Afghāns seem to have submitted to Sultān Husain Shāh, king of Bengal, and historians tell us that Prince Dānyāl, son of Husain Shāh, met Sultān Sikandar Lodī of Delhi near Bihār, in the year 1499, when the province was formally acknowledged to belong to Bengal. Stewart, in his *History of Bengal*, gives a different account of this transaction. He states that two noblemen, on the part of Sikandar, met the prince in the town of Bārh, and concluded a treaty, the terms of which were that the Emperor should retain Bihār, Tirhut and *Sarkār* Sāran, provided he did not invade Bengal.

Prince Dānyāl appears to have represented his father as Governor of Eastern Bihār. He repaired the fortifications of Monghyr and built, in 1497, the vault over the shrine of Shāh Nāfah, the Muhammadan patron of the town. This is shown by an inscription put up by Dānyāl on the eastern wall of the *dargāh* or shrine, which lies on an elevated spot, reached by a flight of steps, just within the southern gate of the fort. The *khādims* or custodians of the shrine say that when the fortifications were being repaired, Dānyāl dreamed that a grave near the wall emitted a smell of musk. The grave was discovered, and the prince built a vault over it, for the tenant of the tomb was clearly a holy man. From this circumstance, the saint is called to this day Shāh Nāfah, from the Persian *nāfah* meaning a pod of musk.

In 1521 Nasrat Shāh, one of the eighteen sons of Husain Shāh, succeeded his father, and at once took advantage of the troubles of the Emperor of Delhi, who was being pressed by the Mughal invader Bābar, to break the treaty which his father had concluded and invade Tirhut. He made his son-in-law, Makhdūm Alam, Governor of the conquered territory with his headquarters at Hājīpur, and then crossed the Ganges and took possession of the fort and district of Monghyr, which he entrusted to one of his best generals, named Kutub Khān. After this, Monghyr became the headquarters of the Bihār army of the rulers of Gaur, and we learn from the *Memoirs of Bābar* that, when Bābar invaded Bihār, the prince of Monghyr wrote to him accepting terms of peace for Nasrat Shāh after the battle on the Gogrā

(1529-30). Kutub Khān appears to have remained at Monghyr until the accession of Mahmūd Shāh, the last independent king of Bengal (1533-34), when Makhdūm Alam raised the standard of revolt in concert with the turbulent Afghān chief, Sher Shāh. Kutub Khān was directed to advance against the allied rebels, and his defeat by Sher Shāh was the first great success of that chief in the struggle which afterwards placed him on the throne of Delhi. Sher Shāh next defeated Mahmūd Shāh, captured the fort of Rohtās, and marching to Monghyr put to the sword the Emperor's noblemen there.* During the subsequent war between him and the Emperor Humāyun, when the latter was retreating from Bengal, Monghyr was the scene of a battle between the Afghāns and the Emperor, in which Sher Shāh captured Dilāwar Khān, son of Daulat Khān Lodī, and ancestor of Khān Jahān Lodī, a man of note in the reign of Shāh Jahān.

From 1545 we find Monghyr mentioned as in the possession of Miyān Sulaimān, an Afghān of the Kararānī tribe, who held South Bihār for Islām Shāh, son of Sher Shāh. Under Islām Shāh's successor, Muhammad Adil Shāh, Sulaimān Kararānī desirous of establishing his independence, entered into an alliance with Bahādur Shāh, king of Bengal; and when Adil Shāh or Adli, as he is generally called, retired before the advancing army of Akbar, Bahādur Shāh and Sulaimān attacked him near Surajgarhā, west of Monghyr, and defeated and killed him (1557). The battle-field is located at Fatehpur, 4 miles west of Surajgarhā. In 1563, Sulaimān became ruler of Bengal and Bihār, but acknowledged the suzerainty of Akbar. He was succeeded, in the beginning of 1573, by his second son, Dāūd Shāh, who refused to pay tribute to the Mughal Emperor. Next year, therefore, Akbar invaded Bihār and conquered it.

In 1580 the great Bengal military revolt commenced, and Monghyr was some time the headquarters of Akbar's officers in their expeditions against the rebels. Akbar, fearing to trust his Mughal officers, entrusted the command to the Hindu Rājā Todar Mal, who marched southwards without opposition till he reached Monghyr. Here he learned that the rebel army, consisting of 30,000 cavalry, were encamped at Bhāgalpur, waiting to give him battle. The Rājā took possession of Monghyr, and employed his troops in constructing additional lines, extending to the hills, which, with the fort, completely covered the front of his army. Both armies then remained inactive for several months, but frequent skirmishes

* *Riyāzu-s-Salātin*, translated by Maulvi Abdus Salam (1904), p. 142.

took place between their light troops. At length the Rājā, by means of his influence among the Hindu zamīndārs, prevailed upon them no longer to supply the rebels with provisions, promising to pay them ready money for everything brought to his camp. "The combined effects of similarity of religion and ready money payments worked so effectively on the zamīndārs, that famine shortly found its way into the rebel camp, and compelled the chiefs to separate, in order to obtain food." One body of the rebels made a dash on Patna closely followed by Todar Mal, and the campaign ended with their defeat near Patna. They then fell back on Bengal, and the Province of Bihār was restored to the Mughal emperor.*

KHARAGPUR RAJAS.

Although the imperial authority was recognized, the semi-independent Rājās of Kharagpur continued for some time to hold their ground in the south of the district. At the time of the conquest of Bihār and Bengal by Akbar (A.D. 1574-75), there were in Bihār three powerful zamīndārs,—Rājā Gajapati of Hājīpur, Rājā Puran Mal of Gidhaur, and Rājā Sangrām of Kharagpur. Gajapati was totally ruined by the imperialists, whom he opposed; but Puran Mal and Sangrām wisely submitted, and assisted Akbar's generals in the wars with the Afghāns. When the great mutiny of Bihār and Bengal broke out, Sangrām, though not perhaps very openly, joined the rebels, but submitted again to the Mughals, when Akbar's general Shāhbāz Khān marched against him. He was so anxious to avoid coming into open conflict with Akbar, that he handed over to Shāhbāz the strong fort of Mahdā, a place about six miles north of Kharagpur, where at the present day there are no remains of fortifications. After this, though he never paid his respects personally at Court, where his son was detained, apparently as a hostage, he remained submissive till Akbar's death (1605). The accession of Jahāngīr and the rebellion of Prince Khusru inclined him to make a final attempt to recover his independence; and he collected his forces, which, according to Jahāngīr's memoirs, consisted of about 4,000 horse and a large army of foot-soldiers. Jahāngīr Kulī Khān Lālā Beg, Governor of Bihār, lost no time in opposing him, and Sangrām, whilst defending himself, was killed by a gunshot (1606).

Sangrām's son, whom Jahāngīr calls a favourite of his, was not immediately installed on his father's death, but had to wait till 1615, when, on his conversion to Islām, he was allowed to return to Bihār. Like several other Rājās, he retained, after his

* C. Stewart, *History of Bengal* (1847), p. 109.

conversion, the title of his ancestors, and is known in Muhammadan histories as Rājā Rozafzūn (*i.e.*, daily growing in power). He remained faithful to the service of the Emperor, and in 1628, when Jahāngīr died, was a commander of 1,500 foot-soldiers and 700 horse. On Shāh Jahān's accession, Rājā Rozafzūn entered active service. He accompanied Mahābat Khān to Kābul, in the war with Nazr Muhammad Khān, king of Balkh, and served later in the expedition against Jhujhār Singh Bundelah. In the sixth year of Shāh Jahān's reign, he took part under Prince Shujā in the siege of Parendah, and was promoted in 1634-35, to a command of 2,000 foot and 1,000 horse. He died soon afterwards in the same year, and was succeeded by his son Rājā Bihruz, who served in the siege of Kandahār and was commander of 700 foot and 700 horse under Shāh Jahān. In the beginning of Aurangzeb's reign he assisted the Emperor against Shāh Shujā, and also in the conquest of Palāmau in 1661, dying four years later in 1665.* The subsequent history of the family will be given in the article on Kharagpur in Chapter XIV.

Shāh Shujā mentioned above was the second son of Shāh Jahān and Governor of Bengal. On hearing of the dangerous illness of his father in 1657, he raised the standard of revolt and claimed the imperial throne. His capital was at Rājmahāl, but Monghyr formed the centre from which he directed his preparations, and to which he retired next year after his defeat at Bahādurpur, near Benāres, by Sulaimān, the son of his brother Dārā Shukoh. The lines of Monghyr held out against the victor, till he was summoned back to Agra to assist his father against Aurangzeb. Subsequently, when Aurangzeb had seized the throne, Shāh Shujā again advanced his claims, and marched northwards with a large army until he met with a decisive defeat at Kudwa. Once again he fled precipitately back to Monghyr, where he was joined by a number of his dispersed followers and by some reinforcements from Bengal. He strengthened the fortifications of Monghyr by deepening the moat, and threw up entrenchments from the fort to the hills, which formed a complete barrier against the enemy's advance on that side of the river. SHAH SHUJA.

His position, however, was rendered untenable by the strategy of his pursuers. Muhammad, the son of Aurangzeb, who had followed hard after him as far as Patna, was joined there by Mīr Jumla and the main body of the army. The latter was now

* Proceedings of the Asiatic Society of Bengal for 1870, pp. 306-307.

detached with a picked force of 12,000 cavalry through the passes of Sherghāti to the south of the Gayā district, while Muhammad, with the remainder of the royal army, proceeded by easy marches towards Monghyr, and encamped within a few miles of the fort. For several days skirmishing parties advanced from the camp, and made a show as if they intended to assault the entrenchments. By these means the attention of Shujā was occupied, till his couriers brought him information that Mīr Jumla had entered the country in his rear, and was advancing against his capital. His position being thus turned, Shāh Shujā immediately withdrew all his troops and retired on Rājmahāl, and then, finding that position also untenable, fled to Bengal.

Muhammadan Governors. There is little other information regarding Monghyr at this time. There are however a few references to the district in the *Ain-i-Akbarī*, according to which *Sarkār* Monghyr consisted of 31 *mahāls* or *parganas*, paying a revenue of 109,625,981 *dāms* (40 *dāms* being equal to one Akbarshāhi rupee), and furnished 2,150 horse and 50,000 foot-soldiers. These numbers, however, are perhaps nominal rather than real, for south of Monghyr the country was mostly in the hands of the Rājās of Kharagpur. *Pargana* Monghyr itself was assessed at 808,907½ *dāms*. Monghyr was also for some time the residence of Rājā Mān Singh, who reconquered Bengal and Orissa; and it was here that a pious Musalmān, named Shāh Daulat, whom Mān Singh favoured, tried his best to convert him to Islām. During the reign of Jahāngīr, Kāsim Khān, brother of Alī-ud-dīn Islām Khān, was in charge of *Sarkār* Monghyr, and on the death of his brother, became Governor of Bengal. Two *jāgīrdārs* of Monghyr are also mentioned, Sardār Khān and Hassan Alī Khān (1619). In the first year of Shāh Jahān's reign (1628) Saiyad Muhammad Mukhtār Khān was appointed *tāyūldār* of Monghyr. He distinguished himself in a campaign against the Rājā of Dumraon about 1637 Another *tāyūldār* was Mahāldār Khān.

The historians of Aurangzeb's reign mention only one other event in connection with Monghyr, viz, the death and burial at Monghyr of the poet Mullā Muhammad Saiyad, who wrote under the *nom-de-plume* of Ashraf. He was the son of Mullā Muhammad Sāleh of Mazandarān, near the Caspian Sea, and stood in high favour with prince Azīm-us-Shān, Aurangzeb's grandson, who was Governor of Bihār. He had also been for a long time the teacher of Zebunnissa Begam, Aurangzeb's daughter, herself a poetess of repute. In 1704, while on his way from Bengal to Mecca, the poet died at Monghyr, where his tomb is still pointed out.

In the 17th century Monghyr appears to have been a well fortified town with fine buildings, and Nicolas Graaf, a Dutch physician, who visited it in the beginning of that century was struck with admiration at the sight of its white walls, towers and minarets. In 1745, however, when Mustaphā Khān, a rebellious general of Alī Vardi Khān, advanced against it in his march northwards, the fort was "a ruinous fortification which, though quite neglected, had some renown." Mustaphā Khān found it sufficient to detach a brigade, under his nephew Abdul Rasūl Khān, for its capture. "The Governor and his little garrison put themselves upon their defence; but as the fortifications did not seem to deserve much ceremony in that officer's opinion, he alighted, and putting himself at the head of yis men, mounted to the assault. In an instant the besiegers got upon the wall, and seized the fort; but their leader was killed outright by a stone that fell upon him, on its being loosened by one of the garrison who stood above. The place was not such an acquisition as could compensate the loss of so valiant an officer."* Mustaphā Khān, following the custom of those days, had music played to celebrate his success, took some guns and ammunition from the fort, and after a halt of three days marched off towards Patna. **LAST DAYS OF MUHAMMADAN RULE.**

This was not the first nor the last of the armies which passed through Monghyr during the 18th century. Only two years before, Bālājī Rāo, Peshwā of Poona, had marched through it at the head of a large force when on his way to relieve Alī Vardi Khān and drive Raghujī Bhonslā from Bengal. On this occasion, we are told, the land and its inhabitants suffered exceedingly from the passage of the Marāthā troops, large numbers flying in terror to the other side of the Ganges. **Marāthā raid.**

In 1757, Eyre Coote came to Monghyr at the head of a British force on his way up the Ganges in pursuit of Monsieur Law, the French adventurer and partisan of Sirāj-ud-daula, who was flying northwards after the battle of Plassey. Eyre Coote reached Monghyr late at night on the 20th July and requisitioned a number of boats, which the *Dīwān* or Governor of the place supplied. He was not allowed, however, to enter the fort, for when he approached the walls, he received a significant hint, the garrison lining the ramparts with their matches and port-fires lighted. Eyre Coote, accordingly, was obliged to resume his march without making any further attempt to examine the fort. **Eyre Coote's expedition.**

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* *Sair-ul-Mutākharin*, Raymond's translation.

Caillaud's campaign. Three years later, in 1760, the army of the Emperor Shāh Alam, who was then invading Bihār, marched through the south of the district, followed by a force under the command of Major Caillaud and Miran, the son of the Nawāb Mīr Jafar. Shāh Alam had recently been defeated by the latter near Bārh, and had fallen back on the town of Bihār. He now determined to make a sudden dash on Bengal, and as he feared that the English would intercept his passage along the Ganges, he determined to send off the whole of his guns and heavy baggage, and to strike across the hilly country to the south-east with the remainder of the force, which chiefly consisted of cavalry.

"Accordingly," writes Broome, "on the 8th March, when at the foot of the Kharagpur Hills, he changed the direction of his march, and adopted this new and more direct course, through hills and jungles never before traversed by any army, but little known to either his own or the Nawāb's troops, and to the English a perfect *terra incognita*. Major Caillaud, who dared not leave the young Nawāb unsupported, was compelled to follow the same course, and disembarking his troops once more, joined Miran and commenced the pursuit. The route was, however, a most difficult one, through thick jungle of the wildest description, across unbridged streams, over hills and valleys, and through difficult and unknown passes. For days together a road had to be made for the field pieces, and the troops suffered extreme fatigue and privations, which they bore without a murmur; their zeal and exertions, coupled with the energy and resource of the commander and his officers, surmounted all obstacles and enabled them to keep so closely on the track of the enemy, that on the 22nd March, having passed through one of the most difficult defiles, they arrived on the ground which the Emperor had quitted only two days before."*

Stables' campaign. At the end of the same year another small campaign was fought out in the Kharagpur Hills. John Stables, then an Ensign and subsequently a Member of Council, had been left by Caillaud at Monghyr, and was now directed to attack the Kharagpur Rājā, who had openly defied the authority of the new Nawāb, Kāsim Alī Khān. His detachment consisted of three companies of sepoys; a party of about 50 or 60 pseudo Europeans in the Nawāb's service, composed of renegade deserters, Armenians, Portuguese, and "Topasses;" and two troops of Mughal horse, making a total of about 550 men. Hearing of his intentions,

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* A. Broome, *History of the Rise and Progress of the Bengal Army*, (1850), Vol. I, pp. 288-89.

the Rājā sent a force of 2,000 men, which encamped about 3 miles from Monghyr. At one o'clock next morning Stables marched out, hoping to surprise the enemy's camp, but the alarm had been given, and he found them strongly posted under cover of an old entrenchment. He did not hesitate, however, to attack, and finally succeeded in forcing the camp at the point of the bayonet. By this time day was beginning to break, and he determined to follow up his blow by advancing at once upon the Rājā's position at Kharagpur, a distance of about 16 miles. He accordingly sent forward his cavalry in pursuit of the fugitives, and advanced more steadily with his infantry. After about 4 hours' march, they arrived within three miles of Kharagpur, where they found the Rājā had drawn up his whole force to oppose them. Attacking the enemy's flank, Stables soon put them to flight, and followed them to Kharagpur, when they rallied and made a desperate stand in the Rājā's palace. Here also they were again completely defeated, and the British troops having dispersed them, set fire to the town and palace, and reduced the whole to ashes. "The following morning they returned to Monghyr, having in one day marched upwards of 20 miles, been engaged three times, and completely destroyed the force of an enemy ten-fold their own number,—a proceeding that speedily resulted in the submission of the Rājā and the restoration of tranquillity in the district."*

KASIM ALI KHAN'S RULE.

Monghyr again came into prominence in 1761, when Kasim Alī Khān made it his capital instead of Murshidābād, from which he removed his treasure, his elephants and horses, and even the gold and silver decorations of the Imāmbāra. He built himself a palace with a breast-work before it for 30 guns, and had the fortifications strengthened; while his favourite general Gurghim (Gregory) Khān, an Armenian who had formerly been a cloth-merchant at Ispahān, reorganized the army, had it drilled and equipped after the English model, and established an arsenal: the manufacture of fire-arms, which still is carried on at Monghyr, is said to date back to this period. A picturesque account of the Court of the Nawāb at Monghyr has been left in the *Sair-ul-Mutākharin*. Two days a week he sat in a public hall of audience and personally dispensed justice, listening patiently to the complaints and grievances of everyone, however humble his position, nor dared anyone in his Court touch a bribe or advocate an unjust claim. The poor, defenceless landholders,

* A. Broome, *History of the Rise and Progress of the Bengal Army*, (1850), Vol. I, pp. 320-21.

who had been dispossessed of their villages and hereditary estates by rapacious zamīndārs, now found that the day of redress was come; for their claims were heard, and, if proved, mace-bearers were sent to see the oppressed reinstated in their estates and the defenceless righted. The Nawāb, indeed, was a terror both to his enemies and to wrong-doers. He also honoured learning and the learned, and welcomed scholars and savants to his court, so that friends and foes alike respected him. The author of the *Sair-ul-Mutākharin* admits, it is true, that his temper had been soured and rendered suspicious by perpetual treasons, duplicities, and infidelities, and that he was "ever prone to confiscation of properties, confinement of persons, and effusion of blood. Nevertheless, it was acknowledged on all hands that he had admirable qualifications that balanced his bad ones," and made him "an incomparable man, indeed, and the most extraordinary prince of his age."

British missions.

Soon after he had established himself at Monghyr, Mīr Kāsim Alī came into collision with the English. The first quarrel appears to have been caused by the tactless conduct of Mr. Ellis, who was in charge of the English factory at Patna. A vague report having reached the latter that two English deserters were concealed at Monghyr, he sent a company of sepoys under a sergeant to search the fort. They were refused admission, and this was construed by Mr. Ellis into an act of hostility, while the Nawāb complained of the insult offered to his authority. A long dispute followed, which was finally compromised by Lieutenant Ironside, the Town Major of Calcutta, being specially sent to search the fort with the permission of the Nawāb. No deserters were found, the only European in the place being an old French invalid. About the same time (April 1762) Warren Hastings was sent up from Calcutta to arrange terms between the Nawāb and Ellis, and was favourably received by the former in his camp at Sasarām. Ellis, however, refused to meet Warren Hastings at Patna and stayed in his house at Singiā, 15 miles away, saying that he could not be expected to pay him the compliment of travelling such a distance in the hot weather!

Trade disputes.

A more serious dispute now arose. The East India Company had long enjoyed exemption from the heavy transit dues levied on inland trade. After the battle of Plassey the European servants of the Company began to trade extensively on their own account, and claimed a similar exemption for all goods passing under the Company's flag and covered by a *dastak* or certificate signed by the Governor or one of the factory agents.

The English had thus a great advantage over their rivals and most of the trade passed into their hands or was carried on under their name. Great abuses followed, for the English in some cases lent their names to natives for a consideration, and the latter used the same *dastaks* over and over again or forged them. If the Nawāb's collectors attempted to check these malpractices, they were seized by the nearest English agent, confined and punished. Every one who could hire a *dastak* or fly the Company's flag, did so; and matters were made worse by the rascality of their Bengali employés, who had previously been walking about in rags at Calcutta, but now assumed the dress of sepoys, and flogged and imprisoned those who refused to buy from or sell to them at their own price. On his way to Patna in 1762, Warren Hastings saw that every boat he met on the river bore the Company's flag, and became aware of the oppression of the people by the *gumāshtās* and the Company's servants. "Most of the petty towns and *sarais*," he wrote, "were deserted at our approach, and the shops shut up from the apprehension of the same treatment from us."

Vansittart's visit.

Mīr Kāsim bitterly complained that his chief source of revenue had been taken from him and that his authority was completely disregarded. Eventually, in December 1762, Mr. Vansittart, the Governor, left Calcutta in order to try and conclude a settlement that would be satisfactory to both parties. He found the Nawāb at Monghyr smarting under the injuries and insults he had received; but at length it was agreed that the servants of the Company should be allowed to carry on the inland private trade, on payment of a fixed duty of 9 per cent. on all goods—a rate much below that paid by other merchants—and that, to prevent abuses, *dastaks* should be signed by the Agents of the factories through whose circles the goods passed, and also countersigned by the Nawāb's collectors. Kāsim Alī Khān agreed to these terms very unwillingly.

A picturesque account of Vansittart's visit is given by Ghulām Husain Khān, the author of the *Sair-ul-Mutākharin*, who held a *jāgīr* in the district. The Nawāb advanced 6 miles to meet Vansittart and assigned for his residence a house which Gurghin Khān had erected on "the hill of Sītākund." He gave him a public reception in the hall of audience, where he seated him on his own *masnad*, entertained him with a *nāch*, paraded troops in his honour, and, last but not least, "complimented him with a variety of curious and costly presents suitable to the occasion." It is said, indeed, that Vansittart received 5 lakhs of rupees, of which 3 lakhs were paid to him at Monghyr,

and that he allowed two ladies who accompanied him to go into the zanāna of Mīr Kāsim Alī and receive presents of jewelry.

The Company's claims.

After staying a week at Monghyr, Vansittart returned to Calcutta in January 1763, only to find that the agreement concluded with the Nawāb was repudiated. The Nawāb, however, had sent copies of the Governor's agreement to all his officers directing that it should be acted upon at once. The consequence was that the English goods then in transit were stopped and duty claimed upon them. The Council were indignant, and at once declared that all goods, except salt, covered by an English *dastak* should pass free of duty. The Nawab, on the other hand, protested at this breach of faith and passed orders abolishing all transit duties and throwing open the whole inland trade. The English regarded this as an act of hostility, and preparations were made to resist his measures and declare war against him, if he persisted. But, as a last resource, it was agreed that a deputation, headed by Messrs. Amyatt and Hay, should be sent to Monghyr to endeavour to arrange terms with the Nawāb. Mr. Ellis was informed of this measure, and warned to commit no act of aggression, even should the mission be unsuccessful, until Amyatt and Hay were well out of the Nawāb's power.

Negotiations with the Nawāb.

The party reached Monghyr on the 14th May 1763 and opened up negotiations, but it was soon seen that they were unwelcome. At the first interview the Nawāb, offended at the rough and overbearing manner in which he was addressed by the English linguist, refused to speak to him. At subsequent interviews he himself never failed to do something to offend the English; and he steadily refused to come to terms. The envoys were kept under strict surveillance, and on one occasion, when some of the party wished to ride out from Monghyr, they found their way barred by the Nawāb's soldiers with lighted matches ready to fire. Unfortunately too just at this time, an English cargo boat from Calcutta was detained at Monghyr, and 500 muskets intended for the factory at Patna were found hidden under the cargo. The Nawāb insisted that the English intended to seize the fort and city of Patna, and demanded that their detachment at the factory should be withdrawn to Monghyr, where they would be checked by his own troops; otherwise, he would declare war. In the meantime, he permitted Mr. Amyatt and others of the party to leave for Calcutta, but detained Mr. Hay and Mr. Gulston as hostages for the safety of his officers who had been arrested by the English.

A final rupture was now imminent, and this was brought about by the precipitate action of Mr. Ellis, who, in the belief that war was in any case inevitable, seized the city of Patna, on hearing that a detachment was advancing from Monghyr to reinforce the Nawāb's garrison. The Nawāb retaliated promptly, reinforcements were hurried up, and the fort quickly recaptured. The news of this success gave Kāsim Alī the keenest delight. Though it was the middle of the night, he immediately ordered music to strike and awaken the whole town of Monghyr. At day-break, the doors of the public hall were thrown open, and every one hastened to offer him *nazars* and congratulations. He now proclaimed the outbreak of war between himself and the English, and directed his officers to put the latter to the sword wherever found. In pursuance of this general order, Mr. Amyatt was killed at Murshidābād, and the factory at Cossimbazar was stormed. The survivors surrendered, and were sent to Monghyr to join their unfortunate companions from Patna

Outbreak of war.

A British force under Major Adams quickly advanced against the Nawāb, and defeated his troops at Sutī. On hearing of this defeat, he sent his Begams and children to the fort at Rohtās and set out himself, accompanied by Gurghin Khān, to join his army that was now concentrated on the banks of the Udhuā Nullah near Rājmahāl. Before leaving Monghyr, however, he put to death a number of his prisoners, including Rājā Rām Nārāyan, till lately Deputy Governor of Bihār, who was thrown into the river below the fort with a pitcher filled with sand tied to his neck. Gurghin Khān, not satisfied with this butchery, also urged the Nawāb to kill his English prisoners, but this the Nawāb refused to do.

The Nawāb's prisoners.

Jagat Set Mahtāb Rai and Sarūp Chānd, two rich bankers of Murshidābād, who had been brought from that place by Mīr Kāsim Alī, as they were believed to favour the British cause, also appear to have escaped; though tradition says that they were drowned at the same time, and that a servant of Jagat Set, Chunī, begged in vain that he might be drowned with his master, and thereupon flung himself into the water after him. This picturesque tradition appears, however, to be untrue, for not only does the author of the *Sair-ul-Mutākharin* say that they were hacked to pieces at Bārh, but Major Grant, who was one of the avenging force which hurried up under Major Adams, states that they found the bodies buried in one of the rooms of a house at that place. The tradition is, however, an old one, which must have sprung up soon after their death; for the translator of the *Sair-ul-Mutākharin* (Raymond *alias* Hājī Mustaphā) wrote about 1789:—"Out of

10,000 boatmen who pass every year by a certain tower of the castle of Monghyr, there is not a man but will point out the spot where the two Jagat Sets were drowned, nor is there an old woman at Monghyr but would repeat the speech of the heroical Chunī to his master's executioners."

The Nawāb's flight.

Before the Nawāb could join his army at Udhuā Nullah, he heard of a second decisive defeat that it had sustained, and he thereupon returned to Monghyr. He only stayed there two or three days, and then fell back on Patna, taking with him Mr. Hay, Mr. Ellis, Mr. Lushington and other English prisoners. Before leaving, it is said, one of his noblemen Ibrāhim Alī Khān (the brother of one of the ancestors of the Husainābād family in this district) urged him to release the English prisoners, or at least send the women down the Ganges to Major Adam's camp; but the Nawāb simply referred him to his evil genius, Gurghin Khān, who put him off by saying that it would be impossible to find boats for so many.

On the way Kāsim Alī Khān halted on the banks of the Rahuā Nullah, a small stream near Lakhisarai. Here Gurghin Khān met his death, being cut down by some troopers who demanded their arrears of pay. A scene of wild confusion followed. Makar, another Armenian general, seeing the murderers were making their escape beyond the reach of muskets, fired off some guns loaded with grape. The army thought that the English were upon them and fled in terror, Mīr Kāsim himself trying to escape on an elephant. They rushed to the bridge of boats over the Rahuā, which was densely crowded with fugitives, carts and elephants, all trying to cut their way through; and as soon as they had crossed over, made ready to resist their imaginary pursuers. The uproar did not subside till midnight, and the alarm having been proved to be a false one, Mīr Kāsim marched on next day to Patna.

Capture of Monghyr.

In the meantime, the British army continued to advance upon Monghyr, which Mīr Kāsim had placed under the command of Arab Alī Khān, a creature of Gurghin Khān. As they approached the place, a strong detachment was sent forward to invest it and commence approaches. On the 1st of October 1763 the main body arrived, and the batteries which had been thrown up were immediately opened. A heavy fire was maintained all that and the following day, when the breach was reported practicable, and arrangements were made for an assault. But in the evening the Governor capitulated, and surrendered himself and his garrison prisoners of war. The English at once set to work to repair the breaches and improve the defences. The sick and wounded were

disembarked from the boats and brought from Rājmahāl, and a comfortable hospital established. A depôt of stores was also formed, and a detachment of sepoys was left as a garrison under the command of Captain John White, who was further directed to raise locally another battalion of sepoys. The news of the capture of Monghyr infuriated the Nawāb, who as soon as he heard of it, gave orders that his English prisoners at Patna should be put to death. This order was carried out by the renegade Samru, and resulted in what is known as the Massacre of Patna.

THE WHITE MUTINY.

Three years later (in 1766) the "White Mutiny" broke out. This was a mutiny of the European officers of the Bengal army in consequence of the orders regarding the reduction of *bhattā*. The meaning of this term may be briefly explained. The officers received fixed pay, but when they took the field, were allowed an extra monthly sum to cover their increased expenses. This allowance was known as *bhattā*, and half of it was granted when they were garrisoned at a detached station but not actually in the field. After the battle of Plassey, Mīr Jafar Khān had granted an extra allowance called "double *bhattā*" and this had been continued during the Nawābship of Mīr Kāsim. In pursuance of a policy of rigorous retrenchment, the Directors of the Company now passed orders that this allowance should be abolished, except in the case of the Brigade stationed at Allahābād, but conceded the grant of half *bhattā* to the troops stationed at Patna and Monghyr. The officers bitterly resented this curtailment of their emoluments and determined to resign their commissions. On the 1st May 1766 a letter to this effect was signed by the officers of the First Brigade, which was then stationed at Monghyr under Sir Robert Fletcher, who transmitted it to Lord Clive at Murshidābād.

Clive at once determined to proceed to Monghyr in person by forced marches, and in the meantime sent forward some officers to deal with the situation as well as they could. His confidence in them was not misplaced. Arriving at Monghyr late at night on the 12th May, they heard, much to their surprise, drums beating and other signs of disturbance, and on going to Sir Robert Fletcher's quarters saw half the European regiment drinking, singing and beating drums. Next morning two of them went to Kharagpur, where the sepoy troops were encamped, and returned with two battalions to Monghyr. On the 14th May the European battalion broke out in open mutiny; but this proved abortive owing to the prompt measures taken by Captain Smith. Expecting such a mutiny, he had already determined to seize "the

saluting battery, which being situated upon a hillock completely commanded the barracks, and from its situation, and the guns mounted upon it, was a position of importance."*

Captain Smith marched the sepoys off to the back of the hill without being observed, and making a sudden rush, gained possession of it. The European battalion had got under arms, and were preparing to leave the fort and follow their officers, and the artillery were about to do the same. But the unexpected appearance of the firm line of sepoys, with their bayonets fixed and arms loaded, threw them into confusion, of which Captain Smith immediately took advantage, warning them that if they did not retire peaceably to their barracks he would fire upon them at once. Sir Robert Fletcher, who came up at this juncture, also harangued the troops, and distributed money amongst them. They now became quiet, and said that they had expected he would have placed himself at their head; otherwise they would not have thought of turning out. If such was not the case, their officers might go where they pleased, but they would stay, and live or die with him alone. While Sir Robert was on the parade, several of the officers who had resigned came up, hearing that the men had mutinied, and offered their services to assist him. This offer he declined and ordered them all to leave the garrison within two hours, under pain of being sent off in charge of a guard. In the evening, they had all left the fort except three, of them two were confined to their beds by sickness.

Clive's visit. Next day (15th May) Lord Clive reached Monghyr and held a parade of the troops. He explained the circumstances under which the *bhattā* had been withdrawn, applauded the loyal conduct of the sepoys, and pointing out that the combination of the officers was an act of gross insubordination and positive mutiny, declared that the ring-leaders would suffer the severest penalties of martial law, and the inferior offenders be sent to England by the first available ships. After this address the Brigade gave three hearty cheers and marched off quietly to the barracks and lines. The resigned officers had all encamped at a short distance from Monghyr, intending to wait for their comrades of the other Brigades; but Lord Clive ordered them all to proceed to Calcutta forthwith and sent out a detachment of sepoys to take them down by force, if necessary. This measure had the desired effect, and the detachment soon returned with a report that the whole were on their way in small parties of three

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* This hillock is now known as the Karnachaura hill. See the article on Monghyr in Chapter XIV.

and four, some marching, and others proceeding by water. Those officers, chiefly subalterns, who were at the outposts, and whose ommissions had not been sent in, owing to their absence, were now directed to proceed to Monghyr, where, warned by the example of the others, they exhibited no inclination to resign, but on the contrary, readily undertook the duties of the station, until they were relieved by officers sent up from Calcutta.

The threatened mutiny was thus quickly quelled; but it is clear that the danger was very real. One officer, indeed, had proposed that he and the other mutinous officers should throw dice to decide who should take Lord Clive's life, and that when he held a review, they should carry muskets instead of swords in order to enable them to carry out their purpose. It remains to note that Sir Robert Fletcher was subsequently tried for fomenting and encouraging the mutiny and was cashiered.*

EARLY BRITISH ADMINISTRATION.

The subsequent history of the district is uneventful. With the extension of the British dominions, the town of Monghyr ceased to be an important frontier post. Although there was an arsenal, no regular garrison was kept up and no attempt was made to bring the fortifications up to date. It was, however, noted for its fine situation and pure air, and was used as a sanitorium for the British troops. So great, indeed, was its reputation as a health resort that the journey up the Ganges, followed by a stay there, was regarded as good as a sea voyage. We find that a trip to Monghyr was prescribed for the wife of Warren Hastings when she was in ill-health; while in 1781, when Warren Hastings was on his way to meet Chait Singh at Benāres, he left her here assured that she would be in the surroundings most likely to be of benefit to her.† In the early part of the 19th century, the place was degraded to a lunatic asylum for sepoys, a depôt for army clothing and an invalid station for British soldiers, Monghyr being, according to Bishop Heber, generally chosen by the more respectable of the latter, while the reprobates preferred Murshidābād.

THE SEPOY MUTINY.

During the Mutiny of 1857, the tranquillity of the district was not broken, largely owing to the prompt measures taken by the Commissioner, Mr. Yule. On the outbreak of the troops at Dinapore there was a panic in the town, but Mr. Yule, realizing the importance of its position on the Ganges and the likelihood that the native troops stationed in the Division would rise, detained 150 men of the 5th Fusiliers, who happened to be

* A Broome, *Rise and Progress of the Bengal Army*, pp. 561—617.

† S. C. Grier, *The Letters of Warren Hastings to his Wife*, (1905), p. 123.

passing up the Ganges, and sent 100 of them to Bhāgalpur and the remainder to Monghyr. This prudent measure secured the important highway of the Ganges and enabled Outram to go up-country unmolested. Eventually, it was found possible to withdraw the detachment from Monghyr by the end of 1857, and the district remained quiet. There was, it is true, a certain amount of crime, but this was attributed to the scarcity which prevailed at the time and to the distress caused by the stoppage of railway and other works during the disturbances.

FORMATION OF THE DISTRICT. The existence of Monghyr as a separate executive centre is believed to date from the year 1812. It appears from a letter dated the 15th July of that year, that Mr. Ewing was appointed to have charge of the Monghyr Criminal Court, called the Court of the Joint-Magistrate of Monghyr, and that he was subordinate to the Magistrate of Bhāgalpur, bearing to him somewhat the relation of a modern Subdivisional Officer. The language of the above letter and subsequent correspondence seem to show that the appointment of Mr. Ewing was the first step taken; but the original orders directing the formation of the new jurisdiction cannot be traced in the records of either Bhāgalpur or Monghyr. A letter also from Mr. Dowdeswell, Secretary to Government, dated the 22nd October 1811, proves that at that time no magisterial authority existed in Monghyr except that of the Magistrate of Bhāgalpur, to whom it is addressed. "I am directed," it runs, "to acquaint you that His Excellency the Vice-President in Council considers it of importance that you should revert to the practice which formally existed, of holding the *kachahri* during a part of the year at Monghyr, and that he desires that you will make the necessary arrangements for that purpose." The extent of the Monghyr jurisdiction is not mentioned in the local records till September 1814, when it is stated to comprise 5 thānas or police divisions, viz., Monghyr, Tārāpur, Surajgarhā, Mallepur and Gogrī.

No change seems to have been made in the powers or jurisdiction of the Monghyr Court till 1832, when it was determined to erect it into a revenue-receiving centre under the name of a Deputy Collectorship, the new office being conferred on the then Joint-Magistrate. From that time this officer, although he did not obtain the title, exercised most of the powers of a full Magistrate-Collector, and from the first corresponded directly with the chief executive and revenue authorities, and not through the Collector of Bhāgalpur, whose deputy he nominally was. In order to form the new revenue district, *parganas* Surajgarhā, Monghyr, Chāndanbhukā, Kajrā, Pharkiyā, Abhaipur and Gidhaur

were transferred from the district of Bhāgalpur; *parganas* Amarthu, Roh (in part), Narhat (in part), Māldah, Bihār (in part) and Samai (in part) from the district of Bihār; and Malkī, Balliā, Masjīdpur, Akbarpur-Rānī, Bhusārī, Bādaphusārī, Naipur, Imādpur, Kabkhand and Utarkhand from the district of Tirhut.

Since that time the district has gradually grown to its present dimensions with various changes of jurisdiction. In 1834 *pargana* Chakāi was transferred from the district of Rāmgarh, and in 1839 *pargana* Bisthazāri from the district of Patna. Numerous minor changes followed, but the greatest change was effected in June 1874, when *parganas* Sakhrābādi, Darārā, Singhaul, Kharagpur, and Parbatpārā were transferred to Monghyr from Bhāgalpur, together with *tappās* Lodwah and Simrāwan and 281 villages from *parganas* Sahruī and Lakhanpur, comprising in all an area of 613·62 square miles. The subdivision of Jamūī was formed in 1864, at first with headquarters at Sikandrā, but in 1869 they were transferred to Jamūī. The Begusarai subdivision was established in 1870, the headquarters of that subdivision (formerly known as the Balliā subdivision) being fixed at Begusarai. In recent years the most important administrative change has been the transfer in 1904-05 of the Sheikhpurā thāna from the Jamūī to the Monghyr subdivision.

ARCHÆOLOGY.

The district contains several remains of antiquarian interest. In addition to the great fort at Monghyr, there are the ruins of other forts at Indpe (near Jamūī), Naulakhagarh (near Khairā), Chakāi, Jaimangalgarh in the Kābar Tāl, and Naula in the Begusarai subdivision. Buddhist remains are to be found at Rajaonā and Hasanganj near Lakhisarai and at Uren near Kajrā. There is an inscription of about the 10th century at Kashtharānī Ghāt and another referring to the Bengal Sultān Rukn-ud-dīn Kaikaus (1297 A.D.) at Lakhisarai. The oldest extant building of the Muhammadan period is the *dargāh* of Shāh Nāfah, built in 1497-98 by Prince Dānyāl, son of Alā-ud-dīn Husain, king of Bengal.

CHAPTER III.

THE PEOPLE.

GROWTH OF POPULATION. THE first census was taken in 1872, and the result was to show for the district as now constituted a population of 1,814,638. During the next 9 years there was an increase of 8·5 per cent., the number returned at the census of 1881 being 1,969,950. Part of the increase is believed to have been due to more accurate enumeration, but there was also undoubtedly a growth of population, which was sustained during the next decade, for the census of 1891 showed that the population numbered 2,036,021, representing an advance of 3·3 per cent. The greatest gain was in the Begusarai subdivision, while in the Jamūī subdivision there was practically no increase of numbers, and in the north-east of that subdivision there was a heavy loss due to the ravages of fever. At the census of 1901 it was found that the population had only increased to 2,068,804, *i.e.*, by 1·6 per cent., a result attributed to a severe epidemic of plague in 1900-01 and, in a minor degree, to emigration from the district. Monghyr, however, was the only district in South Bihār which escaped a loss of population. This is due to the fact that to the north of the Ganges there is a rich alluvial tract, which attracts emigrants and was free from plague in 1901. The portion south of that river sustained a small loss, an increase in four thānas having been more than obliterated by a heavy loss in the tracts where plague had appeared, viz., the town of Monghyr and its environs, and two thānas in the west, to which the epidemic spread from Mokāmeh in the Patna district.

Census of 1901. The results of the census of 1901 are summarised as follows in the Census Report. "The fertile Begusarai subdivision, on the north of the Ganges, again shows the greatest growth of population. The headquarters subdivision is stationary, owing mainly to the outbreak of plague and the consequent mortality and confusion, but the removal of certain offices of the East Indian Railway from Jamālpur to Calcutta has also affected the population to some extent. The only thāna in this subdivision which shows a marked increase is Kharagpur, which at the time of the

census harboured a considerable number of plague refugees from Monghyr. In the Jamūī subdivision also the population is practically stationary; the sparsely inhabited and hilly thānas in the south-east, Jamūī and Chakāi, continue to show steady development, while Sheikhpurā and Sikandrā in the north-east have lost ground. The decrease is specially marked in Sheikhpurā, which adjoins the Mokāmeh thāna in Patna and, like it, has suffered greatly from the ravages of plague. Both Sheikhpurā and Sikandrā were decadent in 1891 also, when the prevalence of fever was blamed for the result."

General Characteristics. Next to Patna, Monghyr is the most densely populated district in South Bihār, the soil supporting 527 persons per square mile. The density of population, however, varies very greatly in different parts of the district. In the northern portion, which accounts for a little more than one-third of the whole area, there is a low but fertile alluvial plain supporting a comparatively dense population. Here there are, on the average, 693 persons to the square mile, while the Begusarai thāna supports 803 and the Teghrā thāna no less than 966 persons per square mile. To the south of the Ganges the population is far more sparse, averaging only 412 persons per square mile, the reason being that there is a large area of hilly country bearing only a growth of scrub jungle, and that the rocky surface is unfavourable to cultivation. Here the most thickly populated tracts are the immediate neighbourhood of Monghyr town and the country along the Ganges, the density of population varying from 526 and 545 per square mile respectively in the Sheikhpurā and Surajgarhā thānas to 844 per square mile in the Monghyr thāna. In the Jamālpur thāna, with an area of only 4 square miles, the density is as high as 4,643 persons per square mile. Further south the police circle of Kharagpur, with 443 persons to the square mile, begins to shew a marked diminution, which reaches its lowest point in the jungle and waste lands in the extreme south of the district, the soil supporting only 254 persons per square mile in Chakāi and 251 in Jamūī.

Density of population.

Migration. At the census of 1901 it was found that 86,069 persons residing in the district were immigrants from elsewhere, while no less than 184,119 persons born in the district were enumerated outside it. In other words, 4·16 per cent. of the population were immigrants and 8·90 per cent. were emigrants. The majority of the emigrants were found in contiguous districts, but except in the case of Bhāgalpur and the Santāl Parganas the excess of emigrants over immigrants is not very marked, and Gayā is the only adjacent district from which Monghyr receives more than it loses. On the

other hand, emigration to distant places far exceeds the countervailing immigration, and the returns shew that the places where natives of Monghyr prefer to seek employment are Dacca, Rangpur, Dinājpur and the metropolitan districts. Emigration is most active from the south of the district, where the infertility of the soil in a large part of the Jamūī subdivision forces the people to find employment elsewhere, particularly in the tea gardens of Assam.

There is also a movement of the population to the north of the district, and every year, in the months of January and February, large numbers cross the Ganges to graze their flocks in *pargana* Pharkiyā, a tract of low-lying country, which is mostly flooded in the rainy season, but affords excellent pasturage in the drier months. Migration from village to village is rare, except along the banks of the Ganges and its affluents, where the frequent shiftings of the river beds necessitate the movement of the villagers. Migration of a temporary nature from the neighbouring districts of Bhāgalpur, Darbhangā and Muzaffarpur into *pargana* Pharkiyā is also common after the rains, when a large number of cultivators come with their cattle and till land at a low rate (*dohtā* cultivation), returning to their homes when the *rabi* crops have been cut.

A noticeable feature of the last decade was the decrease of Bengalis resident in the district, viz., from 3,479 in 1891 to 1,597 in 1901. This decrease is attributed to the removal of the audit office of the East Indian Railway to Calcutta from Jamālpur, the clerical establishment of the office being mainly composed of Bengalis.

Towns and villages.

There are four towns in the district, viz., Monghyr, Jamâlpur, Khagariā, and Sheikhpurā, which in 1901 had an aggregate population of 71,436 persons. The results were, however, vitiated by a plague epidemic, which forced a large number of townsfolk to evacuate their houses. Consequently, the population returned in Monghyr town (35,880) was 37 per cent. less than it had been 10 years earlier. A second census, taken at the end of July when the plague had disappeared, gave a population of 50,133, or only 6,944 less than in 1891. Of this decrease 2,885 represents the number of reported deaths from plague. Similarly, in Jamâlpur, where plague was raging at the time of the census, the population was returned at 13,929, as compared with 18,089 in 1891; but a census carried out in October 1903 showed a population of 16,302, or nearly 1,800 less than 10 years before.

The remainder of the population is contained in 2,516 villages, 9 per cent. of the rural population being found in villages with

over 5,000 inhabitants, 25 per cent. in villages containing 2,000 to 5,000 inhabitants, and 51 per cent. in villages containing between 500 and 2,000. Only 15 per cent. were resident in villages with under 500 inhabitants, as compared with 45 per cent. for the whole of South Bihār.

LANGUAGE.

The language prevalent in the district is Hindī. It varies from more or less pure Hindī, with a vocabulary of Prākrit-sounding words, now only to be heard among the *purohits*, to the much altered Bihāri dialects of Maithilī and Magahī, which constitute the ordinary speech of the people. With few exceptions, they use the latter among themselves, though even the most rustic can usually understand the more correct Hindī spoken by the educated classes in the towns. In the Begusarai subdivision, and in the greater part of that portion of the Monghyr subdivision which lies north of the Ganges, Maithilī is spoken in the form classified by Dr. Grierson as Southern Standard Maithilī, *i.e.*, a dialect which is not quite so pure as the true Standard Maithilī of Darbhangā. In the south of the Gogrī thāna, and in the eastern portion of the Monghyr subdivision south of the Ganges, in what is known as the Kharagpur country, a variety of Maithilī is spoken called the *Chhikā-Chhiki* dialect. It closely resembles the dialect common in Bhāgalpur, and its chief peculiarity is that a sound resembling "o" (as in the English word "hot") is added at the end of words. This sound is represented sometimes by the letter "o" as in *hamaro*, my, and sometimes by "a," as in *chalala*, he went. In the remainder of the district, *i.e.*, in the western portion of the South Gangetic tract, the main language of the people is the Māgadhī or Magahī dialect of Bihār, which is the same as that spoken in Patna and Gayā.*

Broadly speaking, however, the river Ganges marks a linguistic boundary, Maithilī being prevalent to the north and Magahī to the south. There is this further distinction, moreover, that the speech of the people in the north of the district bears more traces of its Prākrit origin than that to the south, and the people are less able to understand words of Persian derivation. The southern portion of the district has been more exposed to outside influences, and the people have not succeeded in preserving such purity of speech.

Other languages are not common. Santāli is spoken by the Santāls in thāna Chakāi, Kharagpur and Jamūī. Bengali is used by the Bengalis, mainly clerks resident in the district, and Urdū is confined to the towns and railway stations. The

* G. A. Grierson, Linguistic Survey of India, Vol. V., Part II, 1903.

character in common use is Kaithī, which, since Hindī was adopted as the language of the law courts, has largely superseded the Persian character, though the latter is still frequently used, especially by men from up-country.

RELIGIONS.

Hindus.

No less than 1,867,920 persons or 90·3 per cent. of the population are Hindus by religion. The Hindus have steadily increased since 1872, their number rising from 1,613,546 in that year to 1,774,013 in 1881 and to 1,839,159 in 1891. Here, as elsewhere, the Hinduism of the uneducated masses shows signs of an animistic leaven, as an instance of which may be mentioned the worship of Jaydeb Dube. This is a *bhūt* or evil spirit, of which the following account is given by Mr. Gait in the Bengal Census Report of 1901. "Of all male *bhūts* the most dreaded is the Bārhām, or Brahma Daitya, the spirit of a Brāhman who has died a violent death. Such spirits are specially powerful and malicious. Sometimes they are represented as a headless trunk, with the eyes looking from the breast. They are believed to inhabit large trees by the side of a river or in some lonely place, whence they throw stones at travellers and lead them astray on dark nights; and woe betide the unfortunate who should give one of them cause for offence, *e.g.*, by unwittingly felling the tree in which he has taken up his abode, or who was in any way responsible for his death. He can only escape the evil consequences by making the Bārhām his family deity and worshipping him regularly. In Bihār he often becomes the tutelary deity or *dihwār* of the whole village. The worship is usually performed under the tree, usually a banyan, which he is supposed to frequent. The trunk is painted vermilion and a mound of earth is erected, on which are placed clay figures of horses or elephants, and offerings are made of flowers, betel-nuts and the like. The worship is conducted by a special priest called the Bhaktā, who is not necessarily a Brāhman, and occasionally he is inspired by the spirit and utters prophecies, which are implicitly believed in by the devotees.

"Some Bārhāms are more famous than others, one of the best nown being Jaydeb Dube, also known as Bhay Haran (fear dispeller), whose shrine is at Dadri Asthān in Monghyr. It is said that some four hundred years ago he cured a Khetaurī Rājā, who lived at Dadri, and was in consequence given a grant of land there. This was subsequently resumed by force, whereupon Jaydeb committed suicide, and his spirit at once began to afflict the Rājā. He is now worshipped by Hindus of all classes when suffering from disease, or desirous of male offspring, usually on a Monday; offerings are made of goats, cloth, sweets, milk, fruit, etc., which are taken by the priest, a Brāhman."

Other quaint beliefs are reported from the Chakāi thāna in the extreme south. One godling, known as Garbhu Kumār, is said to have been originally a Goālā, who was carried off by a tiger. No trace of the body could be found; but by chance a Naiyā set fire to a heap of leaves, under which the mangled body happened to lie. As it is the son who sets fire to a funeral pyre, the Naiyā was taken by Garbhu as his son, and one night was spirited away. Since then, both have been roaming over the world as evil spirits, whom the Goālās propitiate by offerings of goats and the Naiyās by offerings of fowls. There is a group of godlings called Karu Dās, Lachman Dās, Sibpat Dās, Kalyān Dās, four brothers, who became *fakīrs*, and went away to some unknown place. They are supposed to visit the earth at times and are always welcome; but they cannot bear sight of women, and so, when they are worshipped, all women and girls are kept away. The offerings consist of *gānja*, *bhāng*, milk, etc.—all articles liked by *fakīrs*.

In the same tract Hindu females observe certain special ceremonies, *e. g.*, Barshat, *i.e.*, the worship of Siva at Jeth Amāwasyā, to ensure the long life of their husbands. At Mauna Amāwasyā women sit under a *pīpal* tree on the day of a new moon, provided it is a Monday, keeping silent (*mauna*) the whole time. This is supposed to cure any constitutional infirmities which may prevent conception. Little girls also have their special worship, *e. g.*, Nāg Pach to propitiate the serpent god, observed on the Sukla Panchamī of Srāban, when milk and fried paddy are offered and girls dance and sing; Yamdwitīyā to propitiate Yama, the king of death, and so preserve the lives of brothers; and Ganesh *pūjā* to ensure the prosperity of future husbands.

Here too a deity called Jaksh, or simply Naiyā, is regarded as the protector of the village, like the *grām devatā* or village godling elsewhere, men of all castes and creeds believing that the ghost of some particular Naiyā protects each village from epidemics of disease and the depredations of wild animals. The Jaksh or Naiyā is worshipped under a big tree just outside the village site and is represented only by an earthen mound. Both Hindus and Muhammadans propitiate him with offerings of eggs, sacrifices of goats, fowl and pigs, and libations of liquor; for it is held that if the Jaksh is not propitiated regularly, epidemics will break out and the cattle will be devoured by wild animals. The worship takes place only on one day in the year between Asākr and Bhādo.

Muhammadans. Muhammadans number 196,760 or 9·5 per cent. of the population. They appear to have been attracted to Monghyr at an early period, the town being made one of their seats of government,

Smaller settlements were also scattered over the district round a number of chiefs, who received *jāgirs* from the early Muhammadan emperors and kings. The Muhammadan centres are still particularly noticeable, especially Monghyr, Sheikhpurā, Husainābād and Balliā Lakshminiā. On the other hand, it is said that even a casual observer is struck by the fact that the faith of Islām has not spread much in the district as a whole, and that the local Muhammadans have adopted several of the customs and manners of the Hindus, the chief among them being the prohibition of widow-marriage. Except among higher castes such as Brāhmans, Bābhans, Rājputs and Kāyasths, widow-marriage is practised among the Hindus; but the Muhammadans of Monghyr interdict women from marrying a second time, and those that transgress the custom are socially banned. The most numerous sections are Sheikhs numbering 72,859, Jolāhās (34,249), and Kunjrās (29,184).

Maulvī Nāzir Husain, a Muhammadan reformer, who inaugurated the Ahl-i-Hadīs movement in North Bihār, is a native of this district, but made his home in Delhi. The members of the Ahl-i-Hadīs, it may be explained, are the modern representatives of the Wahābis.

Animists. At the census of 1901 altogether 2,686 persons were returned as Animists, of whom 2,209 were inhabitants of the Kharagpur thāna. They are presumably Santāls, who in that thāna number 3,786. It is doubtful whether much reliance can be placed on the figures under this head. In 1872 Santāls were included under the general heading "All other religions," which accounted for no less than 15,995 persons. In 1881 the number returned as Santāls by religion was 6,938, while "other religions" claimed only 215. In 1891 the number classed as Animists was 3,706, while 5,307 were returned as Santāls by religion. In 1901 Animists numbered 2,686 and members of "other religions" 2,691, the total number of Santāls being 19,758. These variations are probably due to the idiosyncracies of the enumerators, to the different constructions placed on the orders regarding classification, and to the difficulty of distinguishing Animism from the lowest forms of Hinduism. However this may be, it is a well-known fact that, though there is no open proselytism, the Santāls are being affected by intercourse with their Hindu neighbours and have appropriated many Hindu religious customs and ideas.

The following account of the religion of the Santāls is quoted from *Santalia* by the Revd. J. M. Macphail, M.A., M.D., a missionary stationed at Bāmdah in this district. "The religion of the Santāls is little more than a fetish. They are demonolaters.

When things are going well with him, the Santāl is very little concerned with religion at all; but when any trouble comes, when there is severe illness in the family, or an epidemic in the village, when the cattle are being carried off by disease or the crops are dying from want of rain, the Santāl believes that these calamities are due to the ill-will of the demon-gods, whose anger must be appeased by means of sacrifice. He offers up his fowls, sheep, goats, buffaloes, and as late as 1878 a human sacrifice is known to have taken place. On the outskirts of each village is a grove of *sāl* trees, often the finest trees in the neighbourhood, for they are never allowed to be cut down. This grove is sacred to the principal demons or *bongas* (Jāhirera, Moreko Turuiko, Marang Buru, Gosaiera and Pargana Bonga), each of whom is represented by a piece of quartz, daubed with red paint, at the foot of one of the trees. In this grove, at festival times, the men of the village assemble—for the women have nothing to do with religion—and sacrifices are offered by the village priest in the name of the community. Combined with this there is a form of religion in some respects similar to the ancestor-worship of the Chinese. In the main street of the village a rude shed is found, a thatch supported by five posts, one in the centre and four at the corners. At the foot of the central post is a stone or roughly carved piece of wood, sacred to the *manes* of the deceased village chief or headman. Here, too, sacrifices and offerings of various kinds are offered by the villagers. But these by no means exhaust the list of demons. Everything mysterious, everything disastrous, is due to demon agency. *Bongas* people earth and air and water, and every family has its household demon as well, whose name is kept a secret by the head of the house till just before he dies. Then he whispers it to his eldest son. The object of this secrecy is not to give offence to other demons, who are all consumed with jealousy, by letting them know which demon is specially honoured with this family's patronage. When preaching to a crowd in a Santāl village the writer once pointed to the 'stocks and stones', to which the people had recently been sacrificing, and asked them if they really thought these things could do them any good. 'No', said an old man in the crowd, 'they can do us no good, but they can do us a great deal of harm'. That, in a word, is the sum and substance of Santāl theology, their body of divinity."

A report from the Chakāi thāna specially mentions the worship of three deities, viz., Bhūmphor, Jāhirera and Khutadanta, by the Santāls in the locality. According to that report, Bhūmphor is a spirit who protects the people in the village itself; Jāhirera

protects them in the jungle; and the worship of Khutadanta is said to ensure success in hunting. Bhūmphor is worshipped in a hut inside the *basti*, being represented by two stones on an earthen mound, and receives offerings of goats, fowl and liquor. Five stones placed under a *sāl* tree represent Jāhirera, to whom offerings of sheep, pigs, goats, fowl and liquor are given. For the worship of Khutadanta a Santāl applies oil to a *sāl* leaf, chants some *mantras*, and names the trees or stones haunted by spirits, this ceremony being called *chahan*. Offerings of fowl and liquor are made near all such trees and stones. Both Bhūmphor and Jāhirera are worshipped on four days in the year in the month of Pus, Phālgun, Māgh and Asārh. Khutadanta is worshipped once a year in each jungle on a day in Baisākh or Jeth.

Christians. Christianity has slowly but steadily advanced in Monghyr during the last 20 years, the number of its adherents rising from 1,091 in 1881 to 1,324 in 1891 and to 1,433 in 1901. Of these 423 are natives, and it is noticeable that proselytism has been most successful in Chakāi, where the number advanced from 11 in 1872 to 169 in 1891 and to 298 in 1901. This is one of the many signs of the receptiveness of the Santāls for new ideas.

Christian Missions. There are two Christian Missions at work in the district, the Baptist Mission and a branch of the United Free Church of Scotland Mission to the Santāls. The Baptist Mission is said to have been established at Monghyr in 1816, and the translation of the Hindī New Testament at present in use is the work of one of the Monghyr missionaries. There are sub-stations at Lakhisarai and Begusarai; and about 300 boys are taught in the Mission schools. A branch of the Mission for work among females, which was opened 30 years ago, employs two European ladies, native Bible-women and teachers, and manages several schools for girls.

The United Free Church of Scotland Mission has a branch at Bāmdah in the Chakāi thāna. This Mission was established in Pachambā in Hazāribāgh in 1870, and extended its work to Chakāi in 1879. A hospital was built at Bāmdah in 1894, which has since been much extended and is now worked by a graduate in medicine. Besides this, a branch dispensary at Chakāi Bazar is worked by the Mission with the help of a grant from the District Board, which erected the building. A considerable number of schools have also been opened by the Mission, including several night schools, where boys and field labourers learn the rudiments of education after their day's work is over. With the exception of a training school for preparing boys to work as teachers, which teaches up to the Upper Primary standard, and

a similar institution for girls, the other schools are small *pāthshālās* in the scattered Santāl villages. The converts are, with a few exceptions, Santāls.

TRIBES AND CASTES. **Aboriginal races.**

Tradition points to a former predominance of aboriginal races, which were ousted by Rājput immigrants. The northern portion of the district is believed to have been long under the sway of the Bhars, traces of whose rule are still found in ruined forts in the Begusarai subdivision and in *tappā* Saraunjā to the extreme north-east. The Pharkiyā *pargana* again is said to have been held by lawless tribes of Dosādhs, who were eventually subdued by a Rājput soldier. The south was comprised in the Jhārkhand of the Muhammadan historians, a broad belt of forest and rolling country, which, beginning at the Son and stretching as far as Midnapore, was the boundary of and barrier against early Aryan invasions. Tradition relates that in the Kharagpur *pargana* the original inhabitants were Khetaurīs, who were ruled over by 52 chiefs, until they were overcome by three Rājput brothers, the founders of the Kharagpur Rāj, who had taken service with one of them. To the south of Kharagpur the country was similarly seized from the Khetaurīs by the Rājput ancestor of the Rājās of Gidhaur.

The south of the district is still the home of castes and tribes of aboriginal descent, such as Santāls, Bhuiyās, Kols and Korās, among whom the Santāls alone number nearly 20,000, almost all found in thānas Chakāi, Jamūī and Kharagpur. As elsewhere in India, the aboriginal races have been driven back by successive waves of conquest into the hilly tracts, where it was impracticable to follow them up, and whence they have subsequently extended themselves again towards the plains. There they have come into contact with the Hindu community, and considerable commingling has resulted. Ethnologically, the difference is still easily perceptible. The features of the inhabitants of the hills, with their low brows and flat faces, have a strong resemblance to the Mongolian type, and they contrast strikingly with the high-browed Aryan-featured Bābhans of the northern parts of the district.

The Khetaurīs.

The Khetaurīs or Katauris* are believed by Mr. W. B. Oldham to have been the old Hinduized and aristocratic section of the aboriginal Maler, whose descendants still survive in the

* Mr. Oldham spells the name Katauri, but in the returns of the last census it was spelt Khetaurī, Khetārī, Khetarī or Khetarī, and never as Katauri. The total number returned was only 3,712, and many must have been classed as Rājput or Khatri. E. A. Gait, *Bengal Census Report of 1901*, Part I, pp. 392-3.]

Sauriā Pahārias of the Santāl Parganas. He calls them the brethren and kinsmen of the Maler, "who loved the ease and fertility of the plains and gave the race its kings and princes; and later on coalesced and intermarried with the Rājput Aryans as they approached, and took their Hinduism with the status of its soldier caste; and never daring to call themselves Kshatriyas at once, were found with the name of Kshatauri or Katauri, as the nearest permissible approach to it. . . The Katauris have long since disappeared from the west and south of the tract which they used to cover, and have receded towards their ancestral hills, driven back, I believe, by the Bhuiyan invasion from the south about three centuries ago, which established the petty kingdom of Lachmipur, the *pargana* of Passai, and most of the *ghātwālis* of Sarath Deoghar, and immediately preceded the formation of the sovereignties of Bīrbhūm and Kharagpur by two Pathān adventurers."*

Regarding this theory, Mr. H. McPherson, I.C.S., writes, after studying the unpublished manuscript of Buchanan-Hamilton and with special reference to the Santāl Parganas:—"Dr. Buchanan's notes put an entirely different complexion on the disintegration of Katauri ascendancy. He shows that the princes of the Sauriā Maler in the plains north and west of the hills, and in the Manjhwe valley within the northern hills, were of a caste called Nat or Nat Pahāriya, who were closely akin to, if at all distinguishable from, the Maler. These Nats were not displaced till Akbar's advance about 1576. Katauri domination was confined to the region west of the hills, and the Bhuiyās were not invaders who helped Pathān adventurers to overthrow the Katauris, but were the aborigines of the forest tracts, over whom the Katauris exercised sway, and to whom they were closely related by blood or inter-marriage. The Katauris had possession of the more open country to the north; the Bhuiyās held the forest tracts as *ghātwāls* under the Katauris. The adventurers who overthrew the Katauris of Kharagpur were not Pathāns, but Rājputs. The foundation of the Pathān Kingdom of Bīrbhūm occurred about the same time as the expulsion of the Katauris from Kharagpur, but there was no apparent connection between the two events. Both occurred about the middle of the 16th century. A grandson of the Rājput conqueror of Kharagpur gave offence to Akbar and was treacherously assassinated in 1601. His son was taken to Delhi and there embraced the Muhammadan faith, and Kādir Alī, who was

* W. B. Oldham, *Some Historical and Ethnical Aspects of the Burdwan District* (Calcutta, 1894.)

Rājā of Kharagpur in Buchanan's time, was the direct descendant of this Muhammadan convert. Younger branches of the family remained Rājput and some of them received *ghātwālis*, a circumstance which gave much offence to the Bhuiyā *ghātwāls*. . .

"The proposition that the Bhuiyās were not the sixteenth century invaders who overthrew the Katauris, but the original inhabitants of the forest tracts and guardians of the passes, who owed some sort of allegiance to the Katauris and in turn to their successors, the Rājputs, is proved not only by Dr. Buchanan's historical notes, but also by his ethnical enquiries. . . The Bhuiyās belong to the same Dravidian stock as the hill Maler. They have lost their Dravidian tongue and have taken on a veneer of Hinduism. Their chiefs make the usual Kshatriya pretensions and calling themselves Surjabansis disclaim connection with their Bhuiyā kinsmen. But the physical characteristics of all are alike Dravidian, and in Captain Browne's time (1772-78) the chiefs never thought of claiming to be other than Bhuiyā. The highest chiefs of the Bhuiyās are called Tikaits, and are supposed to have received the mark of royalty. Inferior chiefs are called Th kurs, and the younger members of noble Bhuiyā families are called Bābus."

Buchanan Hamilton, repeating the tradition current in his time, says that the Khetaurīs appear to have lived in brick houses, and to have been somewhat more civilized than the barbarians by whom they were expelled. The same tradition still lingers. Not only is the name of the Khetaurīs still widely known among the people to the south, but the tradition that at one time they were the owners of the soil, is confirmed by remains attributed to them. There are ruins of brick houses at Taranhar, one mile from Bāmdah, with old bricks of peculiar size and dimensions, which are said to have been built by them; and in Rājā Tarai, a hamlet of Karangarh 2 miles from the Kakuriā inspection bungalow, there are the remains of what seems to have been a fort, which the villagers allege was once occupied by the Khetaurīs. A curious instance of the belief in the wealth of the Khetaurīs is reported. A few years ago, it is said, some Khetaurīs came from the Santāl Parganas and stayed in Taranhar for a night, during which they dug up the ground in several places searching for buried treasure. The villagers allege that their leader was a descendant of the Khetaurīs, who had discovered from an old paper that there was treasure buried at a certain place in the village; and as the party decamped in the dark, the villagers all suspected that they had actually found buried treasure.

PRINCIPAL CASTES.

Ahīr	... ...	239,570
Bābhan	... ...	188,959
Dhānuk	... ...	131,795
Musahar	... ...	123,398
Dosādh	... ...	115,278
Koiri	... ...	109,651

The marginal table shows the Hindu castes numbering over 100,000, while Brāhmans (60,353), Chamārs (55,261), Kāndus (59,968), Rājputs (56,542), Tāntis (88,022) and Telis (58,413) have each more than 50,000 representatives. The following is a brief account of each of the six principal castes.

Ahīrs. The Ahīrs or Goālās are an agricultural caste, whose hereditary occupation is that of herdsmen. They tend flocks and herds, and though most are settled cultivators, some still roam about from place to place, seeking fresh pasturage and selling milk to the Gauras, who prepare *ghī*, which is purchased wholesale by the *mahājans*. They are most numerous in the Gogrī thāna, where they came originally to graze their cattle on its extensive pasture lands, but stayed to cultivate. As a class they are said to be less litigious than Bābhans but no less fond of a fight, and they sometimes display an aptitude for combination which is uncommon among other sections of the population.

Bābhans. The Bābhans are mostly engaged in cultivation, and the characteristic occupation of the caste is that of settled agriculturists. They comprise tenure-holders of all grades and occupancy and non-occupancy ryots, but are to a large extent petty proprietors as well as tenants. According to their own account, though ranking as high-caste cultivators, they are not particularly sought after as tenants, because they cannot be called upon for *begāri* or forced labour, and also because they cannot pay a high rate of rent; for they will not plough themselves, but employ *kamiās* or labourers for the purpose. The truth appears to be that their bold and overbearing character, and their tendency to combine in "strong and pugnacious brotherhood," render them undesirable tenants in the eyes of an exacting landlord. Indeed, their title, Bhuinhār, has passed into a bye-word for sharpness and cunning. Those who have had to deal with the Monghyr Bābhans have little good to say about them. They are described as being "absolutely unscrupulous, extremely litigious, and insatiable in their aptitude for appeal;" and another account says:—"They are oppressive landlords and bad tenants. In the former capacity they lose no opportunity of rack-renting their tenants, while as tenants they observe the excellent principle of never paying any rent." It is not surprising, therefore, that in a village where both landlords and tenants are Bābhans, the relations between them are, to say the least, strained.

The Dhānuks are a servant class found in every place where there are high-caste Hindus. They perform the menial duties of the household, along with their wives and children, and are generally employed as personal servants in the households of the upper classes. Some of the Dhānuks are also cultivators, and the females act as maid-servants. Dhānuks.

The Musahars are field labourers, whose wages are paid in kind, according to the immemorial custom in the villages. They live in a kind of social thraldom, sometimes selling themselves, their wives, and children to lifelong servitude for paltry sums. With an ingrained aversion to emigration, pilfering in times of plenty, and living upon roots, rats, snails and shells, they cause considerable difficulty to Government officials in times of dearth. They live apart from the *bastī*, and are not so numerous in the north-western part of the district as in the south-eastern. The bulk of the caste are field labourers and palankeen bearers, and only a few have attained to the dignity of cultivating on their own account or acquired occupancy rights. The name Musahar is believed to mean rat-catcher or rat-eater, and is an appropriate designation, for they are professional rat-catchers. Mr. Lockwood, in his work *Natural History, Sport and Travel*, writes:—"The Mushirs, or Mousers, as they may be called, are found in every village of Monghyr, and are half-starved even in times of plenty. They seldom see coin, but receive their scanty wages in coarse grain, which they flavour with rats, mice, snails and jungle roots, whilst living in hovels which an English pig would consider poor accommodation. One would imagine that such persons must find difficulty in getting wives, but the contrary is the case, for bachelors and spinsters are unknown. Directly they arrive at the age of puberty they present themselves at their landlord's house, and having signed a deed binding themselves to remain in bondage for the term of their natural lives, receive a few shillings in return, with which to entertain their friends at a marriage feast, and to set up house." Musahars.

The Dosādhs are another caste probably of aboriginal descent. Their characteristic occupation is to serve as watchmen or *chaukīdārs*, but they are also employed as village messengers (*gorait*), grooms, elephant drivers, grass and wood cutters, punkah-coolies and porters. They rank in this district among the most persistent criminals known to the police, but have a good character as carriers of goods. Some of the *chaukīdārs* and *goraits* hold small allotments of land rent-free in return for the services rendered by them to the village; but generally speaking, their thriftless habits hinder them from rising above the grade of occupancy ryots, and Dosādhs.

a very large proportion of them are merely tenants-at-will or landless day labourers.

Chakāi Dosādhs.

To the south in the Chakāi thāna there is a body of Dosādhs known as notorious criminals. The following note regarding this class has been contributed by the Rev. J. M. Macphail, M.A., M.D., of Bāmdah: "The Dosādhs of Chakāi have for long been notorious as daring and adventuresome robbers. By an ancient arrangement *ghātwāls* are appointed by the Mahārājā to guard the pass from Bāmdah to Batiā, and they are supposed to accompany travellers through the pass. I believe the object of this arrangement was to protect travellers from thieves as well as from wild animals. One reason why these thieves find Chakāi so convenient a centre is because it is near the borders of three other districts, Hazāribāgh, the Santāl Parganas and Bhāgalpur. The thieves can easily do a night's work in villages (some of them important centres like Baidyanāth) in these other districts, and be back to their own villages in the morning. They are chiefly found in a large village, Chandermandi, near Nawāda (often called Chor Nawada), and Karangarh about 4 or 5 miles from Chakāi thāna. There is very little secrecy about their way of life, and otherwise honest and respectable people in the neighbourhood buy all sorts of articles from them, knowing quite well that they have been stolen. They are not very particular regarding the articles they steal, although perhaps they may be said to have a partiality for brass vessels. Food stuffs, clothing, and standing crops are frequently stolen; and they are also cattle raiders, sheep and goats at any rate being very frequently stolen.

"They are remarkably expert. I have known of cases in our own Mission Hospital here, where they have stolen the bedding on which a man was lying, and also the gold spectacles he was wearing, without his being conscious of the fact at the time. I have been told that they will steal a *lotā* from the midst of a group of travellers camped round a fire at night. Their *modus operandi* is to approach the group, asking to be allowed to get a light from the fire, and to take the opportunity of letting a noose fall over the neck of a *lotā*. The *lotā* is then jerked away, when nobody is watching it. They are also very daring. I have known them steal the clothes from off the body of a pilgrim woman by sheer force, leaving her practically naked, in the verandah of our hospital, on a dark night. An illustration both of the daring and the expertness of the thieves was afforded some time ago when they dug through the walls of the Chakāi thāna and killed the Sub-Inspector's horse.

"Hitherto the Dosādhs have also shewn remarkable cleverness in evading the law. Sometime ago a Santāl in Bāmdah found a Dosādh, one of the leaders of the gang, stealing a sheep from his court-yard at night. He raised a hue and cry, and gave chase, and the man was caught and taken to the thāna. In due course the trial came on at Jamūī, but the thief was acquitted and the man who caught him was prosecuted for assault or on some similar charge. Another fact that has helped to secure their immunity has been that there has been too little hostility to them and their doings on the part of their neighbours, who do not object to their stealing other people's property, and who also derive some profit by buying goods from the thieves at less than cost price. It used to be the custom here, as in many other places, to employ Dosādhs as village *chaukīdārs*, and the people who remember that time tell me that when anything was stolen, if they made sufficient noise about it, they always got it back through the *chaukīdārs*."

Koiris. The Koiris are agriculturists pure and simple, but they are distinguished from the Kurmis and other purely cultivating castes by their skill in rearing tobacco, opium and other special produce requiring more careful cultivation than the staple crops. In the neighbourhood of large towns they work as market-gardeners. Many Koiris are tenure-holders, and here and there members of the caste have risen to be petty zamīndārs; but most of them are prosperous cultivators, holding occupancy rights.

ECONOMIC CONDITIONS. Writing in 1875, the Collector reported that the "main body of the people are not much to be envied, nor can they be said to be prosperous, since they get barely sufficient food and clothing. At the same time, so very little suffices to keep the natives well and strong, that any person in the possession of five rupees per month, and blessed with good health, may be said to be prosperous and happy, even though he has a family to support." This account still holds good to a certain extent, though the standard of living has risen, as evidenced by the desire for better food, better clothing, and generally a better mode of living. Gold and silver ornaments are more common; brass utensils have largely usurped the place of earthen pots; shoes, umbrellas and finer clothes are more extensively used; and articles of food which were formerly considered luxuries are now commonly consumed. Moreover, though wages are low, the wants of the labourers are few and many of them are aboriginals or semi-aboriginals, who require little to make them happy. A cultivator's hut can be run up for Rs. 10; while if he is a popular man, and can get his neighbours to give him a helping hand, it will cost considerably less.

His clothes cost him a mere nominal sum; shoes and stockings he does not require. His wants in the way of furniture are equally modest, and he has no use for a chair, finding the ground a more comfortable seat. Above all, he can get a good meal of rice, fish and spices, with a cucumber or melon to finish up with, at a trifling cost.

Generally, the people live abstemiously and with prudence and forethought. But here, as elsewhere, when a religious or social ceremony has to be performed, they not only recklessly squander their hard-earned gains, but often involve themselves in debts which they never succeed in throwing off. As an ordinary instance of this may be mentioned the case of a well-to-do cultivator who died leaving about Rs. 600 in cash and grain; his son squandered the whole of this sum in entertainment at his *srāddha*.

Houses. The ordinary dwelling house of a poor cultivator costs very little, for it generally consists merely of mud walls with a thatched roof. Many have the bamboos required on their own land, and they use as thatch their paddy straw or thatching grass, or purchase them at a low price from their neighbours. The total cost of a common cultivator's house is from Rs. 5 to 10. Inside there is very little except a few baked earthen vessels, a wooden box, a brass plate or two, and a hand-mill for grinding rice. The small shopkeeper's house similarly has mud walls, but sometimes a tiled roof. The furniture consists merely of a few large wooden chests with rude native locks, in which the commodities he deals in are stored; two or three smaller chests for his own property, in which he keeps any valuables or good clothes that he may have; a couple of cane or bamboo stools, 6 or 8 inches high; a *chārpai*, or rough bed of netting on a wooden framework; a hand grain mill; a few brass pots and pans; and usually a spinning wheel for his wife.

Dress. The dress of the peasants is simple, that of the men being usually confined to a waist cloth (*dhotī*) and a head cloth (*pagri*), which is used in the hot weather to keep off the heat of the sun and in the cold weather to protect them against cold. They sometimes also wear a cloth over their shoulders, when they wish to appear more respectable then usual. These articles cost but little. Umbrellas are now largely coming into use, and coarse woollen shawls are also worn during the winter. A *sārī* and *kurtā* (bodice) valued at Re. 1 are the dress ordinarily worn by females of the lower classes.

Food. The cultivators generally live on paddy and yams for three months, Pus (December) to Phāgun (February), on *rabi* for six

months, Chait (March) to Bhādo (August), and on *bhadoi* for the remaining three months, *i.e.*, Asin (September) to Aghan (November). The food of the people in general is of the coarsest and cheapest kind procurable. Paddy is eaten in two ways, either boiled as rice or husked as *churā*, the latter being the most common form. Yams, either boiled or fried, are very largely eaten by the poorer ryots and labouring classes on account of their cheapness. The destitute generally obtain some yams by digging in fields from which the crop has been removed, as much as 5 seers a day being gleaned at times. Then comes the *rabi* season. Barley is the principal *rabi* crop that is consumed by the people on account of its comparative cheapness. It is mostly eaten after being ground into *sattu*. The *sattu* is either made into gruel and seasoned with chillies and salt, or baked into *chapattis*. Wheat is eaten by the better class of cultivators. Gram, *rahar* and *kerao* are also eaten by the people either ground, boiled, or fried. Then comes the *bhadoi* season. Of the *bhadoi* crops *maruā* and *maize* are largely eaten by the people and are extensively grown. *Maruā* is eaten only in the shape of *chapattis*, but maize is consumed in various ways, *e.g.*, parched, boiled, fried, etc. Of vegetable crops, pumpkins and brinjals are largely eaten. Potatoes and *parwals* are consumed only by the more prosperous. Chillies are grown and used in large quantities, and *dahi* (curds) is a luxury eaten with relish. It is noticeable that, although more rice is grown than any other species of grain, the mass of the people eat mainly preparations of wheat, barley, Indian corn, and other grains. The upper classes even do not eat nearly so much rice as the Bengalis.

The poorer classes have generally two meals a day, *viz.*, breakfast at noon, consisting of bread or parched grain, and dinner at seven o'clock in the evening. The poorest, however, can often afford only one meal a day. Besides food-grains, many varieties of vegetables are eaten by all classes, and several wild plants are gathered as *sāg* or greens. The flowers of the *mahuā* (*Bassia latifolia*) are an important item in the daily meals of the poorer classes in the southern portion of the district, men and animals being alike fond of them. The flowers, or strictly speaking, the succulent petals, fall in profusion in April and May and are then collected and dried. In the north of the district mangoes are in equal request, while the jack, guava, and plaintain play a subordinate part.

Fish are also eaten largely, the Ganges and the numerous marshes in the north-east of *pargana* Pharkiyā supplying vast quantities. The siluroids, being generally reputed unclean feeders

are not in much favour with any except the lower classes. Carp, *hilsa* and *moh* are chiefly eaten by the upper classes, and the mullet is considered a great delicacy. As it is difficult to take this last fish with the net or rod, it is mostly speared in the rivers or shot in the marshes, as it springs into deep water out of the shallows among the reeds. The rivers form a vast fish preserve, and there appears little fear of the supply falling short, although no close season is known, and the meshes of the nets used are without restriction as to size. River turtles are eaten by the lower classes, as are also land and water crabs, which are very common. The burrowing land crab affects the sides of the marshes; and in *pargana* Pharkiyā, during the cold season, its little mud forts are met with everywhere. The Musalmāns eat beef, and goats' flesh and mutton are in favour with most classes. The Musahars catch and eat the field rat, which, feeding, as it does, on rice, is not unpalatable. The Santāls and other forest tribes are said to eat almost any living thing they find in the woods. Birds, with the exception of the domestic fowls, do not enter largely into the food supply, as they are more difficult to procure than mammals and fish, but the lower classes will eat almost any bird they can catch.

Famine foods. The following list of the roots eaten by the lower classes of the people, which form a valuable addition to their food supply in time of famine, was drawn up during the progress of the famine of 1874 by Major Waller, then District Superintendent of Police. (1) *Putal koura* (*Batatas paniculata*), a creeper which grows largely in the valleys between the hills and on the banks of streams. Its roots grow to a very large size and are much used throughout the south of the district. When small, they are eaten raw, but the larger ones are boiled. They are insipid in taste, but wholesome. (2) *Gaithi* is a species of *Dioscorea* growing near the hills; its root is cut in pieces, boiled till quite soft, and then eaten; it is sweet to the taste. (3) *Tamulī* (*Curculigo orchioides*), a small plant with a leaf like the turmeric, having a single root, which is eaten boiled, and has a rather pungent flavour. (4) *Sutawar* (*Asparagus sarmentosus*), the root of a small prickly creeper found among the hills, which is boiled and eaten; its taste is insipid. (5) *Khelā kheli* is a root obtained from the Kharagpur jungles; it is eaten boiled, and has a rather astringent taste. (6) *Siyah Munsli* (*Murdannia scapiflora*), a small plant with a leaf like the ginger and a single root, which is eaten boiled. (7) *Kand*, probably a species of arum, has a root resembling the *sakarkand*, and of the same taste; it is found in the Kharagpur hills. (8) *Asar*, a creeper found in the Jamūī hills, with two or three tubers under each plant, which are

boiled and eaten. (9) *Moronarā* or *algogī*, a small creeper met with in the hill tracts, having three or four tubers under each plant, which are boiled and eaten, and have an insipid taste. (10) *Bongo* is also a small climbing plant found in the hills, with a single root, which is boiled and eaten. (11) *Ijwar*, a small tree common in the south. The bark is taken off the root, which is scraped, and the inner part boiled; its taste is rather earthy. (12) *Piska* is the root of a creeper, also found in the southern hills; it is boiled all day, then steeped in cold water all night, and again boiled next day, when it is fit for use. (13) *Kolo*, a species of *Dioscorea*, which is very common in the southern jungles, four or six pounds weight of tubers being found under each plant. Several hundredweights are dug up and boiled together, as the process of cooking is troublesome and much the same for a large or small quantity. The Santāls who use this root to a considerable extent, say that the steam which issues from it when being boiled is very intoxicating; and the person attending to the boiling, when moving or touching the vessels, either covers his mouth or turns away his head. The tubers are considered poisonous, if eaten raw or before being well cooked. The roots are sliced and boiled all day, then steeped in cold water all night, being generally put in baskets and sunk in a running stream; the next day they are reboiled and again washed several times, after which they are fit for eating. The favourite way of serving them is as follows. After they have been boiled and washed, they are mixed with *mahuā* or other fruit, and made into balls, which are ready for immediate use, or may be warmed up again. (14) *At* or *birān* is the root of a creeper found at the foot of the hills, weighing from four to six pounds. This plant also bears a small round fruit, which is used for food. The root is peeled and boiled till quite soft, and has a pleasant taste. (15) *Kakorī* (*Momordica dioica*) is a creeper common in Chakāi; there is a single root under each plant, which is boiled, and then peeled before eating; it is sweet and pleasant to the taste. (16) *Tonā* is another creeper found in the hilly tracts towards the south; each plant has a single root, which is boiled whole before being eaten; it is pleasant to the taste, and is said to be a wholesome, strengthening food. (17) *Gorkhūndi* is a small tree found in the hills, which bears a small sweet fruit; the root is cooked by boiling, after which the thick bark is stripped off and the inner part eaten. (18) *Musla simul* is the root of the young *simul* or cotton tree, and is very commonly used as food by the jungle people in the rainy season, when it is tender and juicy. It is also regarded as a strengthening tonic; for medicinal purposes it is dried, ground into powder, and mixed with milk and sugar

The root, when used as an article of food, is boiled and the thick bark removed. (19) *Borūni* is a small plant found throughout the hills, and bears a round fruit which is used as a vegetable; it is eaten boiled. (20) *Arwā* is the root of a creeper found in the same localities, which is also eaten boiled. (21) *Kand bisārā* is the root of an aquatic plant found in the Kābar Tāl and other large marshes north of the Ganges ; it is boiled, peeled, and then eaten. (22) *Karhal*, probably a species of *Nymphæa*, is common in the north of this district and is very generally used. As the water of the marshes recedes and leaves the land dry, these roots, which are of considerable size, are dug up, boiled and eaten; they are pleasant to the taste. (23) *Kana gijārī* and *lauk* or *lokā* are similar roots, common in *pargana* Pharkiyā. (24) *Sūrkī* (*Nymphæa lotus*) is the root of a very common water-plant with a red flower; it is obtained in a similar manner. It is eaten boiled; its taste is slightly pungent. The seeds of the flower are also collected and made into a sweetmeat called *koi-kā laddu*, found in most confectioners' or *halwais*' stalls. (25) *Kauchūr* (*Cyperus*) is the root of a small sedge. (26) The root of the *Bauhinia Vahlii* is also eaten, but has no specific vernacular name, being merely called a *sāg* or vegetable. (27) *Chichor*, the local name for a marshy sedge (*Cyperus palustris*), the roots of which are dug up in the dry weather. A man may collect about six pounds a day, with average luck and labour. They are usually ground into a kind of flour, and made into bread or cakes, but are also eaten raw. These sedges have been described as "famine thermometers," for in times of plenty they are abandoned to the pigs, but in times of scarcity the bulbs are grubbed up for food; and, writes Mr. Lockwood—"When I saw 500 persons *chichor*-hunting on a single marsh, I knew that there was famine in the land."

VILLAGE OFFICIALS.

The following is a brief account of the village officials found in the district, from which it will be apparent that many of them are merely zamīndārs' servants and that the old communal life of the village has almost disappeared.

Patwārī.

The *patwārī* was formerly one of the principal officers of the *kānungo's* staff, and, as such, a subordinate official of Government. His chief duty was to check the proceedings of the farmers of the revenue; at the same time, he was the repository of information concerning the village lands, their crops, and boundaries. He now keeps the rent-roll of the village, and is merely the village accountant. He has long ceased to perform any public duties as an officer of Government and has become nothing but the servant of the zamīndār, whose accounts he keeps. The *jamā-wāsil-bāki* (demand, collections and balance) accounts of every

ryot in the village, with the quantity of land enjoyed by each, and other particulars, are kept up by the *patwāri*. They are produced before the officers of Government and sworn to as correct, whenever called for by the revenue officers for the purposes of settlements and *batwārās*. The appointment, suspension and dismissal of the *patwāris* rest practically with the zamīndārs, though there are occasional appeals under Regulation XII of 1817; but that regulation is practically a dead letter in Monghyr, the appointments made by the zamīndārs being but rarely reported. The office is hereditary, provided a worthy member of the family is forthcoming, and provided the incumbent is not dismissed with disgrace.

The *patwāris* of Monghyr do not enjoy a higher reputation for probity than elsewhere, and are, as a rule, ignorant and unprincipled; but they are men of power in the villages, and, being very shrewd and having much influence for good or evil, are regarded as authorities on village affairs. They generally belong to the Kāyasth or writer caste, and draw pay varying from Rs. 2 to Rs. 15 a month, besides a small quantity of grain from each ryot at harvest time, this gratuity being called *māngan*. They are also supposed to get an allowance of one pice in the rupee from each ryot, but are not always strong enough to enforce payment. Ordinarily, there is a *patwāri* to each estate, but where the estate is large or divided among several sharers, there may be more than one; on the other hand, where there are several small adjoining estates under one proprietor, one *patwāri* is considered sufficient for all. He sometimes has an assistant known as a *naib patwāri* or *mutasaddi*.

***Jeth-raiyat* and *mukaddam*.**

The *jeth-raiyat*, or, as he is called in the country north of the Ganges, the *mukaddam*, is the village headman, who is sometimes also designated *mandal* or *mahto*. He is the agent through whom rents are collected, and is paid a small percentage on the amount actually collected. No security is taken from him, but, as a rule, he is the most substantial ryot in the village. The post is not hereditary, but generally descends from father to son, if the latter can maintain his position. His general duties are to carry out the orders of the zamīndār, to give assistance in making settlements of land, to look after the embankments and irrigation works (if any), and to protect the village boundaries. He also arbitrates in case of differences between the villagers. His power over the other ryots is recognized by the landlord, and he obtains his land at a more favourable rental than others. He is well versed in everything that concerns the village, and is supposed to know the value of the fields and their boundaries.

Gumashtā. The *gumāshtā* is merely a servant of the landlord, who has to collect the village rents, the *patwāri* keeping the accounts for him. He receives a small salary from the landlord and presents (*māngan*) from the villagers like the *patwāri.*

Amin and *sālis.* A regular *āmin* is employed only by the larger landlords as a permanent servant. In those parts of the district where the *bhāoli* system prevails, he is frequently a respectable villager, who measures and surveys the village crops. The man who assists him by plying the measuring rod or rope is called a *jarībkash.* As soon as the *āmin* declares the area of any field, another man, called a *sālis*, determines its produce per *bighā*, and assigns the share payable to the landlord. The latter name means arbitrator, as the *sālis* is supposed to arbitrate between the zamīndār and ryot regarding the produce of the fields; he is remunerated by a small percentage of grain from each party. Functions similar to those of the *āmin* are discharged by the *mirdaha*, who also measures and surveys village lands at harvesting time in connection with the *dānābandi* system.

Navasinda. The *navasinda* is employed for only 4 months in the year, viz., Chait, Baisākh, Pus and Māgh. His chief duty is to keep accounts of the produce of the fields as ascertained by the *sālis* and *āmin.* He receives a small salary from the zamīndār, but has no recognized perquisites except such as his influence can extort.

Badhwār. The *badhwār's* duties are also to watch crops and prevent cattle straying on them. He is paid a pittance by the ryots in grain at harvest time. The term is derived from *badh*, *i.e.*, the area under field crops.

Barāhil and *gorait.* The *barāhil* and *gorait* do the work of peons or messengers, bring the tenants to the managing office of the estate when they are wanted, look after the crops and the use of irrigation reservoirs, and assist the *jeth-raiyat* or *patwāri* in collecting rents. They are servants of the estate, and are mostly paid by *jāgīrs* or receive a salary in cash varying from Re. 1 to Rs. 2 a month.

Sazāwāl. The *sazāwāl* is employed during the harvesting season only, when he is expected to see that no tenant cuts his crop or removes it from the threshing floor, if the field is held under the *dānābandi* system, until he pays the rent due from him.

Kandi, kumhār and *kayāl.* The *kandi* is by custom bound to provide certain articles, such as firewood, etc., for the members of the zamīndār's managing establishment when they visit a village on duty; whilst the *kumhār* or village potter is required to supply pots and pans free of cost. Both are paid according to a curious system called *nochā* (literally plucking, from *nochnā* to grab). As the *āmin*

measures the field in order to make an estimate of the produce, the *kandi* and *kumhār* follow him and pluck with their hands as much grain as they can, until the measurement is completed. The *kayāl* is the weighman, who weighs any grain that is paid as rent under the *bhāoli* system, or is sold by the zamīndārs or tenantry.

SOCIAL INSTITUTIONS.

The social institutions established in the district are for the most part of a sectarian nature, having for their objects the amelioration of the condition of the section of the community which they represent and the support of needy widows and orphans. The principal associations of this class are the Kāyasth Sabhā, the Anjuman Himāyati Islām and the Bhumihār Bābhan Sabhā. The first of these pays the school fees of some orphan boys and maintains a few widows, and takes an interest in matters affecting the social welfare of the Kāyasths, but it does not appear to have shewn much activity of late years. The second aims at the social improvement and progress of Muhammadans. It maintains a *madrasa*, with an orphanage attached, at Monghyr, and receives a small grant-in-aid from the Mohsin Fund. The Bhumihār Bābhan Sabhā was established a few years ago, its objects being to effect a curtailment of expenditure on marriages, a revival of the old *panchāyati* system of settling disputes, and the spreae of education. Several such *sabhās* were established in the district in 1901-02, and they grew into some importance in 1903-04, when the eighth annual meeting of the parent *sabhā* was held at Monghyr in December 1903. In Purnea and Bhāgalpur similar *sabhās* were founded in 1904; and altogether considerable activity has been shown by them, and some success is reported to have been attained in Monghyr. Another social institution is the Gaurakshinī Sabhā, which shelters and feeds a considerable number of infirm cattle: this is done chiefly under the auspices of the Mārwāri community.

CHAPTER IV.

PUBLIC HEALTH.

CLIMATE. THE climate of Monghyr is on the whole healthy, but differs somewhat in the tracts north and south of the Ganges. The northern portion is a low-lying alluvial tract, damp and often waterlogged in parts, while the country south of the river is higher, is hilly in many places, and is altogether very much drier. March, April and May are, as a rule, the three healthiest months in the year, but cholera sometimes makes its appearance, and by its ravages may cause a greater mortality than at any other season of the year. The appearance of the rains ushers in the unhealthy season. Intermittent fever, dysentery and diarrhœa, and inflammation of the lungs become more prevalent, and the two latter diseases less amenable to treatment. The changes of temperature are both great and sudden; and those who have suffered much from intermittent fever in previous years are apt to have returns of that disease. In November and December the weather is cool and pleasant; and those who have been suffering from intermittent fever and dysentery gradually recover strength, if protected against undue exposure. In February rheumatism and dysentery are apt to occur among the poorly clad, and hooping cough and measles may break out in an epidemic form.

VITAL STATISTICS. The present system of collecting statistics of births and deaths both in urban and rural areas was introduced in 1892. According to the annual returns, the net excess of births during the 9 years 1892-1900 was 126,872, the deaths outnumbering the births in only two years, viz., 1892 and 1894. There are, however, some grounds for believing that the reporting of the deaths of infants was defective and that the real difference between the birth and death rates was less than these figures would indicate. However this may be, the census of 1901 showed an increase of only 32,783 or 1·6 per cent, the improvement being considerably less than might have been expected from the vital statistics. This result was largely due to plague and emigration.

Since 1900 the returns have shown a steady growth of popu lation except in 1907, when the birth rate fell to 38·62 per mille

and the death rate rose to 42·31 per mille. There has been great mortality in the two towns of Monghyr and Jamālpur. The death rate in the former averaged 65·41 per mille in the 5 years 1901-05 and rose to the appalling figure of 74·13 per mille in 1906. In Jamālpur the mortality was less, but even so, the death rate was 60·08 and 61·71 per mille respectively. In 1907, however, it fell to 41·02 per mille in Monghyr and to 43·25 per mille in Jamālpur. The mortality has been mainly due to epidemics of plague, which in 1906 caused a mortality of 48·94 per mille in the town of Monghyr, this being the highest rate recorded in Bengal. On the other hand, the birth rate in Jamālpur has been persistently high, so that it has become almost a commonplace in annual reports to refer to this town as the one which generally returns the highest birth rate in Bengal.

In the district as a whole, the highest birth rate returned since the present system of vital statistics was introduced was 47·67 per mille in 1904 and the lowest was 34·50 per mille in 1895. The highest death rate was 46·56 per mille recorded in 1894, and the lowest was 23·93 per mille returned in 1898.

PRINCIPAL DISEASES.

The principal diseases of the district are malarial fevers, which prevail in the low alluvial tract on the north of the Ganges and in the jungly, hilly country in the extreme south, dysentery, diarrhœa, and other forms of bowel disease, ophthalmia, bronchitis, pneumonia, asthma, calculus, leprosy, elephantiasis, goitre and small-pox.

Fever.

Intermittent fever is very common all over the district in the rains and beginning of the cold weather, and a large proportion of the people bear signs of chronic malarial poisoning in the form of enlarged spleen, anæmia and pigmentary patches on the tongue and face. Deaths from this disease are most numerous in the month of November. Remittent and continued fevers are not so prevalent as in most parts of Lower Bengal. The returns show that fevers account for about 70 per cent. of all deaths, but many disorders that show febrile symptoms in their course, and end fatally, are grouped under this head by the uneducated *chaukīdārs*, who are responsible for the returns. The following account of the types of fever observed in the district has been contributed by Captain E. Owen Thurston, I.M.S., F.R.C.S., sometime Civil Surgeon of Monghyr.

"Most of the types of fever met with in the district are malarial in origin. Of other varieties there is one, of which the chief feature is enlargement of the spleen and anæmia, while a low type of fever accompanied by enteritis is common in

Jamālpur, and plague has been present in practically the whole district for the last few years. As regards malarial fevers, the form most commonly met with is due to infection with the tertian parasite; next comes the quotidian variety, in which, however, the daily paroxysm of fever is often due to a double infection with this variety of parasite. A quartan infection, as far as can be ascertained, has not been observed. A typical case of fever can be shortly described as follows. The patient first of all feels out of sorts, with a little headache or anorexia, and perhaps a feeling of chilliness. The real onset begins with the ague shivering fit, which may be accompanied by vomiting, then follows the hot stage, and lastly the sweating stage and defervescence. In fact, the attack often follows the classical description of the disease. Frequently, however, the fever is remittent with a nocturnal rise and lasts a few days. This variety has chiefly been observed in the jail, where the attack has been rendered atypical by the prophylactic administration of quinine. Blood examination has generally shown the benign tertian parasite, but in other cases the malignant variety has been detected. In these latter infections, cases illustrating the comatose type have been observed. Out of a total number of 243 blood examinations in cases of fever, Eosinphilia was present in 18 cases, and in six cases Ascaris lumbricoides was found. The benign tertian parasite was present in 33 cases and the malignant tertian in 19 cases, of which seven showed crescents. The majority of these patients had taken quinine before their blood was examined. The disease is present the whole year round, but the greatest number of cases occur in October and November.

"As regards the distribution of the disease in the district—judging from the number of cases treated in the respective dispensaries and allowing for their importance and closeness to one another, the most malarious areas, in order, are Kharagpur, Chaprāon, Monghyr, Chaklahābād, Teghrā, Begusarai, Sangrāmpur, Gogrī, Sheikhpurā, Lakhisarai and Jamūī. About Kharagpur there is a range of hills with a good deal of forest, and much rice cultivation with irrigation; and southwards towards Sangrāmpur the same conditions obtain, except that the hills are less marked. In Chaprāon there are many *jhīls* or swamps, while the Begusarai subdivision is, in parts, liable to floods, but the amount of rice cultivation is comparatively small. The amount of water in Kharagpur and Chaprāon is the chief factor in the prevalence of the disease, conditions being favourable to mosquito life.

"In fevers of the type characterized by anæmia and enlarged spleen, the patient is weak and emaciated, with a protuberant

abdomen due to the enlargement of the spleen. His face has a peculiar earthy colour; his conjunctivæ are in extreme cases almost white or of a pale yellow colour; and he is subject to recurring attacks of fever. This type is attended by a considerable mortality, a terminal dysentery being often the cause of death. Among other complications Cancrum oris is common, and also sloughing ulcers of the leg. Whether all these cases are really of malarial origin, I am unable to state definitely, as no spleen punctures have been performed, but they approximate very closely in clinical features to cases of Leishmann-Donovan infection, and this body was found in one case in the spleen of a man dying from pneumonia, so that the probabilities are that they are cases of this disease. Another point is that they do not react to quinine, and that the proportion of these cases, compared with that of malarial fevers, is lowest where the malarial index is highest and vice versa. Another form of fever lasting up to a fortnight is characterized by enteritis, and here the fever often starts moderately high and declines slowly. Blood examination has been negative in this variety, and so is the Widal reaction. Up to the present this variety has only been observed in Jamālpur and has been attributed to a defective water-supply."

Plague. Plague first broke out in the district in January 1900, but subsided in May, only to reappear with renewed virulence in the ensuing cold weather. The total number of deaths reported in 1900 was 2,052, but, as in other districts, and as usual during the first seasons of the epidemic, the disease was far more prevalent than the reports would indicate, and much of the mortality was concealed. The parts of the district which suffered most were Monghyr town and Sheikhpurā thāna. Next year the epidemic was more widespread, and 4,742 deaths were returned. Since then plague has been an annual visitation, being at its worst in 1905 when it caused 11,080 deaths or 5·35 per mille. The towns of Monghyr and Jamālpur have suffered severely, especially the former, in which the death-rate from this cause alone averaged over 30 per mille in the five years ending in 1906.

As regards the attitude of the people, opposition was offered at first to the measures taken to prevent the spread of the disease; but as the people have become more familiar with it, they have taken to evacuating their dwellings on its appearance and are more inclined to acquiesce in disinfection. But for this, there can be no doubt that the disease would have worked much more havoc than it has. The people have been persistently hostile to inoculation, but the Civil Surgeon was able to start operations in the cold weather of 1907-1908 and inoculated 189

persons. Among these, 2 persons contracted plague, but both recovered. This result is gratifying, seeing that those who were inoculated were members of the plague staff or were relatives of those who were suffering or had died from plague, and in either case belonged to that section of the population which was most likely to contract and die from plague. In 1906 rat-killing was introduced as a preventive measure, rats being caught in traps laid by regular gangs over night and collected, drowned, and burnt in the morning. With the exception of the Mārwāri community, the inhabitants co-operated cordially with the local officials; and from August 1906 to the end of December 1907, the number of rats killed in Monghyr town was 80,000 and in the rural area 100,000. It was found that, except in the Teghrā thāna, the incidence of the disease was less in those areas in which rats had been killed, but this may be due to the fact that there was much less plague in the district as a whole.

Regarding the incidence of the disease Captain E. O. Thurston, I. M. S., writes:—"Plague occurs practically all over the district and has been severe in the town of Monghyr itself and in many localized areas. It presents the usual forms, *i.e.*, bubonic, pneumonic and septicæmic, and calls for no special comment. It is of interest in connection with the plague and rat flea hypothesis that in the rat destruction at present being carried on more rats have been killed in those areas in which plague was not markedly prevalent in the immediately preceding plague season."

Cholera. Cholera is endemic in the district and often breaks out in epidemic form. In the seven years ending in 1906 the death rate from this disease was over 2 per mille annually, and in 1900 it rose as high as 5 per mille. Perhaps the most serious epidemic, however, was that of 1887, which was part of a great epidemic visitation which spread over the whole of this part of India. In Monghyr its progress was marked by the singular circuitous manner in which it travelled. It first appeared in an epidemic form in April in Gogrī circle to the east of the district north of the Ganges and raged during the three following months, attacking more than 2,000 persons. It also spread with equal severity towards the close of the hot weather westward over the whole of the North Gangetic portion of the district. In July the epidemic crossed the Ganges in the west of the district and prevailed extensively in all the circles in that quarter. In August and September there was a lull in the progress of the disease, but towards the end of the latter month it spread to the eastern circle south of the Ganges and was active in Monghyr during October, finally dying out in November. It thus made the circuit of

the district before it reached its centre and capital, and prevailed in the damp and swampy alluvial northern area during the dry months, whilst in the rainy season it attacked the hilly and dry high lands of the south. The Civil Surgeon remarked that—"It is a remarkable fact that in May and June, whilst the disease prevailed with great severity along the north bank of the Ganges, no outbreak occurred in Monghyr town, which is only eight miles distant across the river from Gogrī, where the epidemic was so severe, although there was constant communication between them."

Small-pox. Thirty years ago it was stated in the Statistical Account of Bengal that—"Small-pox, though it is ordinarily regarded as an epidemic, is in this district, as in every other where inoculation largely prevails, in reality an endemic from which the people are never free." These remarks no longer hold good, for inoculation has ceased, vaccination has made great progress, and since the present system of vital statistics was introduced the annual death rate has never been even 1 per mille.

Diarrhœa and dysentery. Dysentery is found at all seasons of the year, but is met with most frequently during the rains. The poorer classes suffer most from it, a fact which may be attributed to their greater exposure to the vicissitudes of temperature, and also, no doubt, to bad food, scanty clothing, and other privations. Diarrhœa is also met with at all seasons, but is most common at the beginning and end of the rains.

Intestinal parasites. An investigation has recently been carried out by the Civil Surgeon, Captain Clayton Lane, I.M.S., concerning the prevalence of parasites in the bowels of prisoners in the Monghyr jail, the stools of 250 prisoners being examined under the microscope. In 115 cases no ova or larvæ of intestinal parasites were found in the bowel; in many of the other 135 cases the bowel was tenanted by more than one species of parasite. The infection as displayed by the microscope was as follows:—Uncinaria duodenalis 81, Ascaris lumbricoides 65, Trichocephalus dispar 4, Oxyuris vermicularis 1, Tenia solium 1, Tenia nana 1, Rhabdomena 9. There were 2 cases of paramœcium infection, one case of infection by flagellates, and 33 by amoeboid bodies. Of the 250 prisoners in question, 143 were treated by anthelmintics, with the result that 90 showed the presence of Oxyuris vermicularis, 71 of Ascaris lumbricoides, 20 of Uncinaria, 9 of Tenia solium, 1 of Distoma crassum, and only 11 were free from infection by worms of one species or another.

Eye diseases. Ophthalmia is common during the months of April and May, when the hot west winds, loaded with dust, are blowing. It is

often only a mild form of conjunctivitis, but among the poor it takes the form of purulent ophthalmia, resulting in total destruction of the eye, or in the formation of permanent opacities of the cornea. In the 5 years 1896-1900, 473 successful operations for cataract were performed, 303 in the case of males and 170 in the case of females.

Goitre.

Goitre is confined in a very curious manner to the villages on the bank of the Burh Gandak in the north-west of the district. It is supposed to owe its prevalence in this neighbourhood to the presence of lime and magnesia held in solution in the water of that river. So common is it, that in some villages even animals are affected, and there is a case on record of two dogs from a village in the Begusarai subdivision which were examined by the Civil Surgeon and found to be suffering from well-marked goitre. A large number of persons are treated for this disease in the Begusarai dispensary.

Other diseases.

Bronchitis is common in the cold weather, being chiefly met with in the old and poor. Pneumonia is rare. Asthma is prevalent, chiefly among the old, but it is by no means limited to them. Calculus or stone in the bladder occurs in all parts of the district, and is mostly found in children.

Infirmities.

The most prevalent infirmity is blindness, 141 per 100,000 males and 130 per 100,000 females being returned as blind at the census of 1901, this being one of the highest percentages in the whole of Bengal. It appears to be most common among castes engaged in agricultural pursuits, probably owing to the glare and dust from the sandy soil. Of deaf-mutes, there are 88 per 100,000 males and 51 per 100,000 females, this being the highest proportion in South Bihār. Deaf-mutism is more common along the course of the Burh Gandak than in other parts of the district, and is most prevalent in the Teghrā and Begusarai thānas, which are watered by it, and next to them, though in a minor degree, in Gogrī, through which the Bāghmati flows.

Leprosy is also fairly common, 73 per 100,000 males and 13 per 100,000 females being returned as lepers at the census of 1901. Popular belief connects the disease with general uncleanliness of living and unwholesome diet, and the lowest castes most frequently suffer from it, especially the Musahars, whose unclean habits of living are notorious. The virulence of the disease also appears to increase with the descent in the social order, for the lowest classes are generally attacked with the worst form and the development of the disease is more rapid in their case. A former Civil Surgeon states that the earliest symptoms are anæsthetic patches, thickening of the ulna nerve,

and slight hypertrophy of the integument of the ears and forehead. Insanity is rare, only 13 males and 7 females per 100,000 being returned as insane in 1901.

VACCINATION. Vaccination is compulsory only in municipal areas, but it does not appear to be regarded with any great disfavour by the people generally, with the exception of the Bābhans, who in this district are usually opposed to it. In 1907-08, 76,551 persons were successfully vaccinated, or 38 per mille of the population, and the average annual number in the previous 5 years was 76,663, also representing 38 per mille. Inoculation was formerly practised, but has now been given up.

SANITATION. The following account of the sanitary state of Monghyr was given by the Civil Surgeon in 1868. "The main streets of Monghyr are kept clean, but otherwise the state of the town is much the same as it must ever have been. As soon as you leave the main streets, you come across heaps of putrefying filth and large holes full of fœtid fluids. Drainage is imperfect, partly because it is incomplete, partly because the levels of the drains are not correct. The rain water finds for itself a path in the centre of the roads. At intervals, when the rain is very heavy, it finds its way into a drain, which may thus be cleared out. There are in several parts of the town hollows of great extent and of irregular shape and depth. These have not been constructed originally as tanks, but have arisen from the earth having been gradually removed for building the huts in the immediate neighbourhood, or for brick making. The description of one of these will suffice for all. It lies in an open space to the east of the town, completely surrounded by houses. It is of irregular shape, about 100 yards in length and breadth, and is partially filled with black, muddy water, the accumulation of all the surface drainage in the neighbourhood. Numbers of people are bathing and washing clothes, while the portion of the hollow not now under water is being used as a public necessary. Later in the season the water dries up, and only a fœtid black ooze is left. In the hot weather it is perfectly dry."

During the 40 years which have passed since the above remarks were written, a considerable improvement has been effected both in the drainage of the town and in the conservancy arrangements. Sanitary progress has, however, been more marked in Jamālpur, which is a particularly clean and well-kept town, the most noticeable reform effected in recent years being the provision of a reliable water-supply by means of large reservoirs. The installation of water-works at Monghyr is also contemplated, and a scheme for a daily supply of 400,000 gallons of filtered

water has been sanctioned. It is estimated to cost Rs. 3,46,715, excluding the charge for the arrangements for pumping unfiltered water. As regards the latter, the East Indian Railway Company, which has a pumping station for the supply of water to the locomotive workshop at Jamālpur, has agreed to give a daily supply of 400,000 gallons at the rate of 10 pies per 1,000 gallons, subject to future variation according to the actual expenses incurred. The Company has undertaken to maintain the supply for 5 years and to give the Municipality a year's notice before it decides to discontinue it.

Outside the municipalities there has been little sanitary progress, but in Jamūī and Begusarai there is a small conservancy staff, and the Local Boards annually cleanse some selected villages.

MEDICAL INSTITUTIONS.

There are 12 public dispensaries situated at Monghyr, Jamālpur, Begusarai, Chaprāon, Gogrī, Jamūī, Khagariā, Lakhisarai, Sangrāmpur, Sheikhpurā, Surajgarhā and Teghrā. In-patients are received at (1) the Monghyr dispensary, which has 56 beds for men and 18 for women; (2) the Jamūī dispensary with 10 beds for men and 8 for women; (3) the Begusarai dispensary with 8 beds for men and 4 for women; (4) the Sangrāmpur dispensary with 6 beds for men and 4 for women; (5) the Lakhisarai dispensary with 5 beds for men and 2 for women; and (6) the Sheikhpurā and (7) the Khagariā dispensaries, each of which has 2 beds for men and 2 beds for women. All these dispensaries are maintained by the District Board, with the exception of the dispensaries at Jamālpur and Monghyr which are maintained, the first solely and the second chiefly, by the local municipalities.

In addition to these, the Narhan estate maintains a dispensary at Chaklahābād, which is under the supervision of the Civil Surgeon; and there are three private dispensaries, one at Gidhaur known as the Diamond Jubilee Dispensary, which is maintained by the Mahārājā Bahādur of Gidhaur, a second at Kharagpur maintained by the Darbhangā Rāj, and the third at Bāmdah in the Chakāi thāna maintained by the United Free Church of Scotland Mission to the Santāls; the medical missionary in charge also visits Chakāi twice a week and dispenses medicines there. The oldest dispensaries are those at Monghyr (established in 1846), at Jamūī (1867) and at Begusarai (1872).

The most important of the medical institutions is the dispensary at Monghyr. The old building having insufficient accommodation for the needs of the town and district, the late Mr. H. Dear provided a new hospital, at a cost of Rs. 40,000,

which was formally opened by the Lieutenant-Governor of Bengal in 1883. It now contains beds for 74 patients, and there are two rooms on the upper story in which European in-patients are received. It is maintained by the municipality with the help of a contribution from the District Board, private subscriptions, and the interest of an endowment fund of Rs. 71,500, which brings in Rs. 2,496 per annum.

The East Indian Railway Company maintains dispensaries at Jamālpur, Jhājhā and Kiul, and hospitals at Jhājhā and Jamālpur. That at Jhājhā has 3 beds for males and 2 beds for females. At Jamālpur the European hospital has 8 beds, the Contagious Diseases Hospital 6 beds, and the Native Hospital 10 beds (7 for males and 3 for females).

INDIGENOUS SYSTEMS OF MEDICINE.

The European system of medicine and surgery has steadily gained popularity, but a large number of the people have a peculiar aversion to quinine and other English medicines, which, however, may be due merely to the comparative costliness of engaging a doctor who will charge a fee for every visit. Most of them consult Indian doctors, either the Muhammadan *hakīms* or the Vaidyas who practise the Hindu system of medicine. In many cases, the latter two classes do not learn their craft from the study of any scientific treatises, and their therapeutics consist of a number of nostrums handed down from generation to generation. One of the principal means adopted by them for recovery consists of a total abstinence from all food or drink during the first week of an attack of fever, a system which is popularly known as *faka*. Both Muhammadan *hakīms* and Hindu *kabirājes* administer drugs indigenous to the country, but some are beginning to use European medicines. Surgery is almost unknown to them, but some operations are performed by indigenous oculists and Muhammadan barbers. The former operate for cataract by depressing the opaque lens with a needle. Many of their unfortunate patients afterwards seek aid at the hospital for general inflammation of the eye. The Muhammadan barbers are somewhat more enterprising, and practise lithotomy.

The following account of the methods of the *kabirājes* is reproduced from Sir William Hunter's Statistical Account of Monghyr. "The *kabirājes* or Hindu physicians of Bihār are possessed of a system of medicine which, in the hands of the more educated members of the profession, is on the whole rational, though founded on a vague and hypothetical knowledge. There are besides a large number of quack doctors, in league with the village *ojhās* or spirit charmers and low

Brāhmans, who recommend incantations, charms, and the performance of *pūjās*. In the list of indigenous drugs used in the native pharmacopœia, the number of aphrodisiacs is very striking. It is in this class of medicines, and amongst the people who use them, that the practice of the quacks is largest. At the outset of cholera, *kabirājes* usually administer a pill containing opium, camphor, and nutmeg. In collapse they prescribe *rasun*, a medicine whose action is stimulating; as a diuretic, the fœcal matter of mice moistened with the juice of the plantain tree is applied to the navel. When thirst is excessive, an electuary made of honey and cinnamon powder is placed on the tongue; water is given sparingly. In native medical works eight kinds of fever are described. Of these the principal are the nervous, the bilious, and the catarrhal. The most complicated form is that in which the symptoms of all these three forms are present. The remedy suited for the treatment of all kinds of fever is called *sudarsan churnā*, containing fifty medicinal substances, most of which possess febrifuge properties. Purgatives are never given at the outset. Fasting is strictly enjoined during the first four or five days of the attack. In dysentery and diarrhœa, the medicines commonly given are taken from the class of carminatives and antiperiodics. A compound medicine used in fevers contains, amongst other drugs, mercury, gold, talc, copper pyrites, and *haritakī* (*Terminalia chebula*). For spleen, a compound called *pānchan* is used, which consists of the following ingredients:—aloes, lime-juice from the *kāghazī* (a small and very acid variety of *Citrus acida*), rock salt, black salt, and vinegar. For dysentery, cloves, *ajāwan*, assafœtida, rock salt, black pepper, bay leaves, and mint are used in various combinations. Cow's urine is often administered in liver diseases."

CHAPTER V.

AGRICULTURE.

AGRICULTURAL conditions are very different in the north and south of the district. To the north is a fertile alluvial plain devoid of hills or natural eminences. In the west of this plain, from the boundary of the Darbhangā district to the mouth of the Gandak, the land is almost entirely under cultivation, the chief crops being *bhadoi* and *rabi*. The depressed tract to the east grows fine *rabi* crops in some places and paddy in others, but during the rains it is to a great extent inundated and uninhabited, and there are large tracts of pasture land, where herds graze in the dry and hot weather. South of the Ganges the cultivated area lies chiefly in the basin of the Kiul river and its tributaries, and in *pargana* Kharagpur, where the largest area is under winter rice. The tract to the north of Sheikhpurā and west of Lakhisarai, which is also liable to inundation, is nearly all devoted to *bhadoi* and *rabi*. The following is a brief account of the different tracts of fertility. GENERAL CONDITIONS.

Some of the most fertile lands in the district consist of the *diāras* of the Ganges, *i.e.*, lands in the bed of the river which are constantly being added to or diluviated by floods. The creation of these *diāras*, or *chars*, as they are also called, is an interesting example of soil formation. Some back-water or curve of the river bed sets up an eddy in the current, which thereupon becomes sufficiently stationary to deposit a portion of the sand which it holds in solution. The level of the *diāra*, which is so far nothing but a heap of sand, then gradually rises as the water lying stagnant spreads a thin layer of clay and silt over the sand; and this deposit of silt deepens at every high flood, until at last the *diāra* rises above flood-level. The soil of such a *diāra* is extremely fertile, and grows magnificent crops; but if its growth is arrested by the river altering its course, so that the flood water does not cover it during the second stage of its formation, it remains sandy and barren. TRACTS OF FERTILITY. *Diāras.*

Some *diāra* lands are the most fertile in the district, producing fine *bhadoi* crops before the river rises and good *rabi* crops in

the cold weather. Other *diāras* again may be all sand, and the good field of one year may be ruined by a deposit of sand the next. Cultivation on *diāras* is thus often a mere speculation. These lands are also the subject of perpetual dispute and frequent litigation, which is of a complex nature owing to the absence of fixed landmarks, and the difficulty of knowing whether the land is an accretion or a re-formation *in situ*.

Government owns several extensive *diāra* estates, of which the principal are :—(1) in the Begusarai thāna, Arāzi Bhawānandpur, Jāfarnagar, and Mahazi Bhawānandpur, with an aggregate area of 25½ square miles, Arāzi Bhawānandpur alone extending over 17 square miles; (2) in the Gogrī and Monghyr thānas, Binda *Dīāra* with an area of 43 square miles; and (3) in the Monghyr thāna, Kutlupur with an area of 20 square miles.

North Monghyr.

North of the Ganges, about three-fourths of the Begusarai subdivision lies between the channels of the Burh Gandak and the Ganges, and consists of the older alluvial deposits of those two rivers, well raised above their beds and comparatively immune from injurious inundation. The northern portion of thāna Begusarai and almost the whole of thāna Gogrī, which covers the eastern half of North Monghyr, is a low-lying tract singularly liable to destructive flood. To the north-west is the Kābar Tāl, while thāna Gogrī, which is traversed by the Bāghmati and Tiljūgā rivers, is lined with a series of *jhīls*, the remains of former river channels.

Proceeding from west to east, the Teghrā thāna consists mainly of uplands suitable for the cultivation of autumn and winter crops. The same description applies to the southern portion of the Begusarai thāna; but, in the north-west, the tract north of the Burh Gandak includes a considerable area suitable for the cultivation of winter rice. The centre of this latter area is occupied by the Kābar Tāl, a large shallow lake, extending over nearly 7 square miles, a portion of which is always under water and uncultivable. The remainder dries up in time to allow the sowing of rice broadcast in the month of May, the crop being reaped from boats in November. East of this lake the country becomes more like that characteristic of thāna Gogrī, with stretches of grass jungle interspersed with rivers and *jhīls*. In the last few years much grass jungle has been replaced by *rabi* crops; and it is probable that eventually the larger part of the area will be reclaimed. Thāna Gogrī includes a fairly extensive block of high land in the north, where excellent *bhadoi* and *rabi* crops are raised. The central portion of the thāna is occupied by swamps and grass jungle, but the latter is in process of reclamation. A large block

between the railway embankment and the Ganges is regular Gangetic *diāra* land, in which, in favourable years, rich crops of maize are reaped, and in other years fine crops of pulses, wheat, gram, and other *rabi* cereals. In the last few years a noticeable change has been effected in the north-east of this thāna, where the crops used to suffer year after year from the overflow of the Kasraiyā river. This tract is now safe from inundation owing to the construction of an embankment at the mouth of the river by the Bengal and North-Western Railway; and the land yields equally good *bhadoi* and *rabi* crops.

South Monghyr. South of the Ganges there is a quasi-*diāra* tract along the bank of the Ganges, which bears rich *rabi* crops; while between the river and the East Indian Railway loop line, from Jamālpur to Lakhisarai, there are excellent rice lands, which yield exceptional crops in seasons free from floods. To the north-west, the portion of the Sheikhpurā thāna lying between the South Bihār and East Indian Railway lines comprises two fairly distinct tracts. The eastern portion is liable to inundation from the Halahar river and has a heavy soil growing good *rabi* crops. The western portion, which is irrigated but not flooded by the Sakri river, produces winter rice, the *rabi* crop being comparatively insignificant. South of the railway line from Bariārpur to Sheikhpurā, we find three distinct areas. To the extreme east is the valley of the Man, which is irrigated from the Kharagpur reservoir and is mainly under rice. In the centre are the Kharagpur Hills, a mass of rock and jungle with occasional patches of cultivation in the valleys. In the west the tract extending from the Kharagpur Hills as far as the western boundary, which is comprised in the Sikandrā thāna and the southern portion of the Sheikhpurā thāna, is a wide flat plain with a slight fall from south to north. It is mainly cultivated with winter rice, but *rabi* crops, especially poppy, are also grown to a considerable extent. The soil is dry, and the rice crop is apt to fail from insufficient rainfall.

The southern portion of this latter tract contains chiefly paddy land of a quality much inferior to the alluvial lands nearer the Ganges. The rice crop is entirely dependent on the rainfall, for the scanty provision for water storage cannot compensate adequately for the rapid drainage of the country. Consequently, short monsoon rainfall, followed by a failure of the rain in November and the beginning of December, involves a crop of half or less than half the normal yield. Round the village sites in this tract, the land, manured by generations of good Hindu cultivators, yields poppy, mustard, maize, *janerā*, castor, *rahar* and sugarcane,

and occasionally barley and wheat. Irrigation is effected by means of wells, generally mere pits unlined with masonry, of which there may be several in one village, each owned and kept up by a combination of ryots, who take the water by turns according to their needs. On the higher lands of the village, out of reach of artificial irrigation, are grown scanty crops of *kulthī*, *kodo*, *til*, mustard, *sargujā*, *rahar* and other oil-seeds and pulses. These higher lands, generally known as *tānr*, are composed largely of sand and gravel with a scanty admixture of clay, and are only moderately fertile, producing a yearly crop with difficulty.

The last division consists of the undulating country stretching from the Kharagpur Hills southwards to the border of the district. In the Jamūī thāna, in the north of this tract, there are extensive areas under rice, and in the extreme south the cultivators carve out paddy fields by levelling the beds of *jors*, or streamlets, and terracing the sides of the wider and shallower valleys. On the banks of such streams as retain a small amount of water during the dry season, some few sugarcane fields may also be found and an occasional crop of barley or wheat. The greater portion of the land, however, cannot be irrigated. The hard and stony sides of hillocks, the still harder mounds of *kankar* in *pargana* Parbatpārā and *tāluks* Mahāpur and Dumrī, and the flat or hummocky laterite deposits of Chakāi, are scratched with a plough once every three years and produce a small crop of *kulthī*, *kodo*, *til*, mustard or *rahar*. The lands nearer the villages, to which manure, in the form of cow-dung and wood ashes, can be conveniently applied, are more fertile, yielding fair crops of barley, castor, *janerā* and maize. But these also are mainly dependent on a good rainfall for their full growth, and an absence of winter rain is fatal. Every year sees the improvement of cultivation by the conversion of the lower *tānr* lands into paddy fields, where the bed of a stream affords opportunity for irrigation. Such extension is due entirely to the energy of the ryots; and there is a complete absence of the development of an intelligent system of irrigation works, which can only be carried out by means of the capital of proprietors.

IRRIGATION. Artificial irrigation is little practised or needed in North Monghyr, where the country is subject to inundation during the rains. Irrigation is not resorted to at all in low-lying rice tracts; and statistics compiled during the recent settlement operations show that only 2½ per cent. of the total cultivated area is irrigated. Wells are used very little for irrigation except in the

Teghrā thāna, where valuable crops, such as chillies and tobacco, are grown on small patches which can easily be watered from adjoining wells. A small amount of irrigation is effected by means of tanks, but more by small channels and by lifting water from rivers, lakes, etc. In Gogrī thāna the latter furnish the main source of irrigation for the rice crop, which is more largely cultivated than in the two western thānas. Even here, however, irrigation is so little resorted to that barely one acre in every ten under rice is irrigated, and these figures are hardly representative of the whole thāna, as it is only in a small area in the north that irrigation is extensively resorted to.

In the west and north-west of South Monghyr irrigation is practised far more freely and is of three main kinds, viz., from artificial water channels called *pains*, from artificial reservoirs called *āhars*, and from wells. There is also a system of distributaries leading off from a reservoir at Kharagpur to the north-east, which will be dealt with later. Well irrigation is largely used for poppy, sugarcane, and vegetables, especially potatoes. There are numbers of *pakkā* or masonry wells, and every year an astonishing number of *kachchā* or earthen wells are dug, which will last for a few seasons. A more detailed description of the system of *pains* and *āhars* is called for.

Pains.

Panis are artificial channels leading off from a river or stream or from an *āhar*, but as a rule the latter is more frequently an independent source of irrigation rather than the storage area for *pains*. These water channels are much in evidence in the west of the Sheikhpurā thāna, and particularly in its north-western corner, where they issue principally from the Sakri river. Further south they are led off from the various streams flowing from the hills, and to a less extent from *āhars* in which the water draining off the hills is stored. Where several villages are dependent on one *pain*, they enter into an agreement to use the water by turn, *i.e.*, each village in turn dams it up at various points, so as to divert the water into smaller channels, which convey it to the fields.

Ahars.

Ahars are occasionally mere reservoirs for the *pains*, but generally the water stored in them is brought straight to the fields by means of small channels which are not to be dignified with the name of *pain*. They are of two kinds, one being enclosed on all sides and fed from a stream or filled up with flood water during the rains; the other open on one side, usually towards the south, and depending on the natural slope of the ground from that direction for its supply of water. The number of these *āhars* in the Sikandrā thāna is extraordinary, so that the

16-inch maps of the villages look almost like chess-boards. The *āhars* themselves include a great deal of land which is regularly cultivated in the cold weather, only a narrow strip of water being left in them after they have fulfilled their main purpose of irrigating the *aghani* rice. The *āhars* have in most villages such importance, that the lands of the villages are usually divided locally into *kitās*, according as they are irrigated from one *āhar* or another. Water is either taken out of the *āhar* by cuts in the enbankment, or, when it gets low, by swing baskets. *Pains* and *āhars* are almost invariably kept up by the landlords, who generally adopt the produce system of rent where these forms of irrigation are in use.

In the Jamūī subdivision to the south irrigation is a necessity for the proper cultivation of all crops. The alluvial plain of the Kiul and Alai rivers has a considerable slope towards the north-west, and drains rapidly. To counteract this, embankments, called *bāndhs*, are placed across the line of drainage, which serve to retain water longer than would otherwise be the case. Small channels sometimes lead the water from field to field from the *āhars* so formed, but in the majority of cases it is taken from one field to another by the simple process of cutting the *āls* or ridges. The beds of these *āhars* dry up in November and December, and are then sown with barley and other *rabi* crops. Fields lying near the banks of rivers or streams are irrigated directly from them. A channel is dug in the sand so as to lead the water towards the bank, and it is lifted to the level of the high land on the bank by means of a *kunr* or *kunri*.

Water lifts.

This is an iron bucket attached by a long rope to one end of a *lathā* (called in some parts a *dhenkal*), *i.e.*, a long bar of wood pivoted on a forked upright. A man standing on a platform above the water in the stream depresses the bucket till it is filled with water. The bucket is then swung up to the higher level by the counter-balancing weight of an old cart wheel, lump of wood or mud fastened to the other end of the *lathā*, and is tipped into the end of a channel, along which the water flows to the field which is to be irrigated. This method is also exclusively in use for raising water from wells for the irrigation of poppy and sugarcane fields which cannot be reached by water from a river or stream. Well irrigation in this form is extensively practised, and the *lathā* is also used for raising water from *āhars*.

Where the level of the water in a stream or tank is very little below the level of the land to be irrigated, the water is raised by means of a *chānr* or *sair*. This consists of a piece of closely woven bamboo matting, about 18 inches to 2 feet square, with two of

its corners brought together and sewn up. Two ropes are attached to the wedge-shaped end so formed, and one to each of the pieces of wood fastened across the mouth to keep it open. Two men, standing one on each side of the pool of water, dip the *chānr* into the pool, swing it up to the bank, and tip the water into the channel by sharply raising the ropes. Water is sometimes raised to a high level by means of a series of these *chānrs*, when the fields to be irrigated form a succession of terraces on a slope.

Little irrigation is possible in the hilly region of the Chakāi thāna without an outlay of capital, and few wells exist or can be dug in this area. But a good deal of rice is grown in the beds of *jors* or hill streamlets, which the engineering skill of the Santāls turns into fertile fields. An embankment is placed across the *jor* near its source, and the bed of the stream beneath the embankment is levelled into fields, which continue one below the other, like the steps of a stairway, down the whole length of the *jor*, till it reaches the main stream or strikes soil which cannot be cultivated. The embankment retains the water of the stream till long after the paddy crops are ripe, when otherwise it would have flowed off in a few hours. Each field, too, acts as a small reservoir for the field below it; and all the fields are thus assured of a continuous supply of moisture and, except in extremely dry years, produce a good crop.

Some of the reservoirs thus formed are very large and supply an extensive area with water, but a good deal of cutting is required in order to provide channels leading from the bed of the stream in which the water is originally collected. This cannot be done by the ryots, as a considerable outlay is involved; and unfortunately most landlords of the Jamūī subdivision take little interest in the construction or maintenance of irrigation works. In the alluvial plain also, the tanks and *āhars* constructed generations ago, when proprietors seemed to take an active interest in the welfare of their tenants, or at least in the justifiable increase of their rent-rolls, are also silting up and falling into disrepair. This is regrettable, for the land is in general incapable of producing good crops without irrigation. An extension of the system of *āhars* if applied scientifically, so that the largest area of country possible could be assured of a constant supply of water from each *āhar*, would not only increase very largely the area of cultivation, but also improve the quality of the crops produced from the fields under tillage.

Kharagpur reservoir.

The only large irrigation work in the district consists of a reservoir in the Kharagpur estates of the Mahārājā of Darbhangā,

which was constructed a little over 30 years ago, when these and the other Rāj estates were under the management of the Court of Wards. About 2 miles south-west of Kharagpur the river Man runs through a gorge between two steep hills, and at the narrowest point of the gorge there is an outcrop of rock across the river bed. This was taken advantage of as a natural foundation on which to raise a great dam. Below this, the gorge widens out into a valley hemmed in by low but abrupt hills, which forms the reservoir. The work was begun in 1870 and completed in 1877, the expenditure, as calculated in 1878 by the Examiner of Public Works Accounts, being Rs. 6,84,916.

The dam is a mass of earthwork 81 feet high, measured from the river bed, and 27 feet wide on the top, the extreme length on the top, from hillside to hillside, being 700 feet. It is composed of clay rammed in thin layers, and is traversed in the centre by a rubble stone masonry wall, 3 feet thick at the top and 10 feet wide at the base, spread out by footings to 26 feet in the foundation, which rests on solid clay. The front of the slope is protected by a layer of rubble stone about a foot thick. A waste weir, 100 feet long and 340 wide on the crest, has been cut out on the south side from the rock, the greatest depth of cutting being 40 feet. There are outlet irrigation sluices on the north and south of the river, which have a cut stone floor and rubble stone apron, extending for 200 feet. The walls are faced with cut stone, and pierced in the case of the northern outlet by three vents of 4 feet by 3 feet, and in the southern outlet by four vents of the same size. They are fitted with iron frames and gates, worked from above by powerful screw gearing. Besides the waste weir, some waste sluices of similar construction are provided, in order to return to the Man river below a certain proportion of the water.

The following account of the capacity of the reservoir is condensed from the *Statistical Account of Bengal*. "The area of the catchment basin is 36 square miles, and the area of the reservoir at the level of the hills is 1·7 square miles, calculated from a survey and a contour section of the basin. The capacity of the reservoir storage between the sills of the sluices and the crest of the waste weir is 1,090,045,440 cubic feet, which represents the amount of water to be impounded in one year for the purpose of irrigation. Assuming a 60 inches rainfall, the total catchment of the basin will be 4,516,300,800 cubic feet, *i.e.*, the sluices and waste weir must be able, if required, to discharge 3,426 millions of cubic feet. These figures are thus fixed in consequence of an agreement between the Darbhangā Court of Wards and

Rājā Lilānand Singh, who owns the riparian land further down the river, that not more than one-third of the average amount of water due to rainfall should be impounded. For irrigation purposes, there is a storage of 1,090 millions cubic feet, or 124,620 cubic feet for each acre of the area to be irrigated, exclusive of the local rainfall over that area." The above calculations were based on the area of the catchment basin, the height of the crest of the waste weir from the sills of the sluices, and the estimated rainfall. But the height of the crest of the waste weir was subsequently reduced; a rainfall of 60 inches is far above the average; and it is stated that the calculations did not allow for the influx of water from the springs of Bhīmbāndh and Lakshmīkund, which are estimated to supply 1,974,720 cubic feet in winter and 987,360 cubic feet in the hot weather.

The area of the land to be irrigated was fixed originally at 26,240 standard *bighās*, but ten years later the area under irrigation from the water of the reservoir and the springs was 47,500 *bighās*, after allowing for the share of the Banaili Rāj according to the agreement. It is reported that water is now distributed by means of irrigation channels over about 18,000 acres (approximately 54,000 *bighās*). The scheme has helped to raise the rent-roll of the Darbhangā Rāj estates from about Rs. 40,000 to nearly Rs. 1,30,000, *i.e.*, by more than 300 per cent. The chief irrigation channels consists of the Rahmatpur, Parsandā and Bhusichak canals on the north of the river Man, and the Muzaffarganj, Kathutiā and Buhārā branch canals on the south. These canals and distributaries are over 30 miles long.

Gilandāzi bāndhs.

Outside the area irrigated by the canals and distributaries in the Kharagpur *pargana*, there is a system of irrigation by means of *gilandāzi bāndhs* or *dhār bāndhs*, *i.e.*, embankments across hill streams. In this *pargana* it has long been the custom to construct such embankments in order to intercept water for purposes of irrigation. They were formerly constructed, at the expense of the estate, by the *jeth-raiyats* (headmen) of the villages; but as they were made without the necessary careful calculation of the amount of flood-water to which they were liable to be exposed, they were constantly being injured. It was therefore proposed, in 1873, that a special examination should be made of all the embankments, and that they should be divided into three classes:—(1) Those likely to prove permanently remunerative, owing to the increased value given to a large area of land by their construction. (2) Those not likely to prove remunerative, but which, having been always maintained at the expense of the estate, could not be abandoned

without hardship to the ryots, and which could be constructed in a solid manner at an expense not greater than the amount which, at 5 per cent., would yield the average annual expenditure on repairs. (3) Similar *bāndhs* which should be maintained, but which could not be constructed within the above limit of expense. It was also suggested that it might be found desirable to erect *bāndhs* at places where they had not hitherto existed. Sanction was given to an expenditure of Rs. 30,000, and the construction of *bāndhs* irrigating 16,000 *bighās* was completed in 1877.

SOILS. The soils of the district are (1) heavy clay called *karail*, (2) clay called *kewāl*, *kariyā* or *kathauk*, (3) clayey loam called *dhusi kewāl* or *phulauk*, (4) loam called *dhus*, *dhusri*, *doras* or *balmat*, (5) sandy loam called *balsumbhi*, and (6) sand or *bāl*. The clay soils of the district are classified as follows :—(*a*) *Kachhuā kewāl* is the typical clay soil of *chaur* or low lands, which remain too long and too deep under water to admit of paddy cultivation. The soil, however, grows all sorts of *rabi* crops. Its colour is black. (*b*) *Karail* or *karari* is a black, tenacious rich soil, also found in the *chaurs*, which grows only *rabi* crops. (*c*) *Dhusri* or *dhusri kewāl* is a little lighter than *kachhuā kewāl* and grows both paddy and winter crops. (*d*) *Gorki* is an extremely stiff soil suitable neither for paddy nor wheat or barley, which grows only *rahar*, gram, *kulthī*, etc. It has a mixed white and red colour. (*e*) A brick-red soil found near the hills, very stiff and impervious to water, rather poor, growing only *rahar*, gram, *kulthī*, etc. This soil has no special name.

The usual loamy soil is *bhusni* or *dhusri* or *dhus*, a light rich soil suitable for crops. A sandy soil is known as *bālsumi* or *bālsumbhri*. It is not a rich soil, but will grow both *bhadoi*, and *rabi* crops. *Dhus*, *balmat* or *doras* is a *diāra* soil containing about three-fourths sand and one-fourth clay, which yields only inferior *rabi* crops. Alkaline soils are known as *nonchhal* or *ūsar*, when impregnated with saltpetre (Potassium nitrate); as *reh*, when impregnated with sodium carbonate, used by washermen for washing clothes; and as *kharwā*, when apparently containing sodium sulphate. But there is a good deal of confusion about these names.

RAINFALL. In North Monghyr an ample and well-distributed rainfall is not so vitally important as in South Monghyr, because the area under rice is comparatively small. If the rainfall is short, lands that would not otherwise be cultivated are available, especially for *rabi* crops; while *diāras* and other lands which are usually flooded yield bumper crops of maize, which in other years might very possibly have been swept away or destroyed by floods. In

South Monghyr, on the other hand, the main staple is winter rice; a large proportion of the area under cultivation consists of a dry soil immune from inundation; and here artificial irrigation is essential to guard against the effects of short or unseasonable rainfall.

PRINCIPAL CROPS.

The following table shows the normal areas under the principal crops and the percentage of those areas on the normal net cropped area, according to statistics published by the Department of Agriculture in 1907:—

Name of crop	Normal acreage.	Percentage on normal net cropped area.	Name of crop.	Normal acreage.	Percentage on normal net cropped area.
Winter rice ...	349,300	29	Summer rice ...	2,500	...
Sugarcane ...	7,500	1	Wheat ...	207,800	17
Total *aghani* crops	356,800	30	Barley ...	85,900	7
Autumn rice ...	19,400	2	Gram ...	156,400	13
Jowār ...	1,400	...	Other *rabi* cereals and pulses.	342,100	30
Maruā ...	49,200	4	Other *rabi* food-crops	39,800	3
Indian corn ...	221,900	19	Linseed ...	23,900	2
Other *bhadoi* cereals and pulses	13,400	1	Rape and mustard	32,300	3
Other *bhadoi* food crops.	6,200	1	*Til* (*rabi*) ...	18,300	2
Early cotton ...	100	...	Other oilseeds ...	38,600	3
Indigo ...	19,500	2	Tobacco ...	6,800	1
Other *bhadoi* non-food crops.	45,600	4	Opium ...	15,100	1
Total *bhadoi* crops	376,700	33	Late cotton ...	200	...
Twice cropped area.	540,100	45	Other *rabi* non-food crops.	10,900	1
Orchards and garden produce.	12,100	1	Total *rabi* crops...	980,600	83

The most noticeable points brought out by these figures are the small area under rice, as compared with other districts of Bihār, and the large proportion given up to *rabi* crops. *Bhadoi* crops are not of much importance, especially in Gogrī thāna, much of which is unsuitable for their cultivation owing to the recurring annual inundations. They are, however, sown to a fairly large extent on *diāras* and other lands inundated by the spill of the Ganges. The sowing is little more than a speculation, the cultivator hoping that the crop will be ripe enough for him to reap before the floods come down, and this happens only in occasional years. A full ripe *bhadoi* crop is seldom reaped in such lands, but when it can be reaped, it is exceptionally rich, and generally enough is secured to save the peasant from loss.

According to the statistics obtained during the recent settlement, the *rabi* crop is predominant in North Monghyr, averaging 66 per cent. of the whole cropped area. *Bhadoi* crops come next with a percentage of 43, and *aghani* crops last with a percentage of 29, falling as low as 19 per cent. in the Teghrā thāna. The food crops grown are, in order of importance, maize 21 per cent., rice 21 per cent., wheat 15 per cent., gram 10 per cent., barley 9 per cent., *maruā* 6 per cent., and among miscellaneous crops, potatoes and chillies, which flourish in Teghrā and Begusarai. The proportions of the different crops vary much from thāna to thāna. Maize, for example, is 28 per cent. in Teghrā, and only 14 per cent. in Gogrī, while rice is 30 per cent. in Gogrī, and only 7 per cent. in Teghrā. The twice-cropped area is 36 per cent. of the cultivated area, and the percentage is as high as 41 per cent. in Gogrī. In the latter thāna much of the second crop consists of catch-crops, such as gram and *khesāri*, grown on the rice lands; whereas in Teghrā and Begusarai it is made up largely of valuable crops, such as tobacco, chillies, wheat and barley, grown on highly manured lands which have already given a good outturn of maize. Looking at the figures as a whole, the most marked features are the large place given to food crops, the importance of maize as an autumn crop and of wheat, barley, and gram as spring crops, and the comparative unimportance of the winter rice crop. Settlement statistics for South Monghyr are not yet available. The following is a brief account of the principal crops classified according to the different heads.

Rice. The most important cereal is rice, especially *aghani* or winter rice, which is the main staple south of the Ganges. There it is mainly grown in the Kharagpur *pargāna* to the east, in the wide plain stretching from Jamūī to Sheikhpurā on the west, and on the alluvial land in the Sheikhpurā thāna. In North Monghyr winter rice is grown chiefly in the Gogrī thāna, where it occupies 25 per cent. of the net cropped area. Much of it consists, however, of the coarser varieties, which are sown broadcast on the edges of *jhīls* and swamps; though they give little trouble to the cultivator, they are less prolific and produce a less valuable grain than varieties cultivated elsewhere with greater care and at greater expense.

Bhadoi rice, also called *sāthi* rice because the period between sowing and reaping is about 60 days, is cultivated mostly in the south of the district, ordinarily on high and somewhat poor land. In the north it is grown in small quantities, occupying 5 per cent. of the net cropped area in the Gogrī thāna, but barely 1 per cent. in Teghrā and Begusarai.

Maize is almost as important a staple as rice in Monghyr, and in North Monghyr covers 21 per cent. of the net cropped area. It is regularly sown in *diāra* areas on the chance of the floods coming sufficiently late to allow of the crop being reaped, and also in low-lying land liable to floods from the Ganges, Gandak and other rivers. **Maize.**

Wheat is cultivated largely in North Monghyr, where it is most extensively grown in Begusarai thāna on lands on which the annual inundation of the Ganges leaves a rich deposit of silt. In such areas the ordinarily heavy cost of cultivation of this crop is to a large extent avoided, and the cultivator is thus able to bear with comparative equanimity the chances of loss through blight, to which this crop is particularly liable. **Wheat.**

Gram is a crop of considerable importance in South Monghyr, especially in the belt of land bordering the Ganges between the river and the Kharagpur and Lakhisarai Hills. It is also raised, though to a less extent, in North Monghyr, where it is grown in the *diāras*, besides being sown as a second crop after rice. **Gram.**

Barley is mainly cultivated in North Monghyr. In the poorer lands of Gogrī it to some extent takes the place of the more valuable spring crops which can be raised in other thānas. **Barley.**

Maruā is, next to maize, the most important *bhadoi* crop and is principally grown in North Monghyr. ***Maruā.***

The most important of the remaining cereals and pulses are *arhar*, *khesāri*, *masurī*, peas, oats, *kodo*, *sāmā* (*sāwān*), *chīna* and *kulthī*, which are grown over a very large area in North Monghyr. Of these, *khesāri*, peas, and *kulthī* (vulg. *kurthī*) are grown as second or catchcrops after the harvesting of the winter rice, particularly in thāna Gogrī. The *chīna* millet is sown late in the cold weather, especially in the area south-west and west of Sheikhpurā. It is not of much importance, but it strikes the eye with its fresh green, when the main *rabi* crop is already ripe, if not harvested. It depends on irrigation, chiefly from wells. **Other cereals and pulses.**

Oil-seeds are the main non-food crop of the district and consist chiefly of linseed, rape and mustard. In the cold weather the fields in the *rabi*-growing tracts are yellow with the crop last named. *Til*, or gingelly, is raised in the south near the hills; and the remaining area under oil-seeds is given up to miscellaneous crops, such as castor-oil. **Oil-seeds.**

Sugarcane is a crop of little importance in North Monghyr, where only 1,300 acres are planted with it. It is cultivated principally in South Monghyr, where it is of some importance to the north-west and also round Sikandrā. In 1906-07 it was grown on altogether 6,800 acres. **Sugarcane.**

Fibres. Cotton is grown on only 400 acres, and jute scarcely at all; but other fibre crops account for 10,000 acres.

Indigo. Indigo is practically confined to the Begusarai subdivision. In 1901-02, during the course of the recent settlement, it was found that, besides a small area of 524 acres in the Gogrī thāna, 15,026 acres, or 4½ per cent. of the cultivated area of the Begusarai subdivision, were cultivated with indigo either by or on behalf of factories in the Teghrā and Begusarai thānas. The total area cultivated by factories was 15,449 acres, or actually more than the area under indigo,—a fact which shows that even then planters were beginning to substitute other crops for indigo, and is all the more significant, because much of the land under indigo is cultivated by tenants on behalf of the factories, and not by the planters themselves. This tendency has become more marked during the years which have since elapsed, the area under the plant shrinking to 6,400 acres in 1908. Sugarcane and tobacco are the principal crops substituted by the planters for indigo. *A fuller account of the industry will be found in Chapter VIII.*

Tobacco. Tobacco is an important crop in the Teghrā thāna, where nearly 3 per cent. of the net cropped area is devoted to it. In South Monghyr it is grown here and there close to the village sites, but not on any large scale at present. It appears probable, however, that the reduction of the area under poppy, and the opening of a tobacco factory in Monghyr, will lead to a large extension of its cultivation.

Poppy. Poppy is cultivated only in the country south of the Ganges. The total area settled with the cultivators has hitherto shown wonderfully little variation, having been always about 31,000 *bighās* for the last 20 years. In 1906-07 it amounted to 30,164 *bighās*, and in spite of a bad season, the measured area was 29,200 *bighās*. In consequence of the general contraction of cultivation due to the reduction in the export of opium to China, the area was limited to 25,000 *bighās* in 1906-07 and one *kothi*, viz., Amarpur, has been abandoned, this being a large straggling charge difficult to supervise and yielding poor opium. Before that year the area under poppy cultivation was divided for administrative purposes into four *kothis*, viz., Monghyr, Sheikhpurā, Jamūī and Amarpur, the measured area of which in 1905-06 was 5,427 *bighās*, 12,184 *bighās*, 7,636 *bighās* and 4,634 *bighās*, respectively. The district produces opium of a good quality and it is reported that it is beginning to turn out a better quality of leaf yearly.

Potatoes and chillies. Among miscellaneous crops the most important are potatoes and chillies. North of the Ganges the former are grown on nearly 10 per cent. of the net cropped area of thāna Teghrā and

on nearly 8 per cent. in thāna Begusarai, while south of the Ganges they are produced in large quantities round Lakhisarai. Chillies are grown on an extensive scale both in Teghrā and Begusarai, where their cultivation constitutes an important industry. Driving about the Begusarai subdivision in the proper season, one cannot but be struck by the sight of wide stretches of country ablaze with patches of red, where the chillies are lying spread out to dry in the sun. In few districts, indeed, are chillies so extensively grown or the export trade to Eastern Bengal so brisk.

EXTENSION OF CULTIVATION.

The normal cultivated area is only 47 per cent. of the total area of the district; but this is due to the fact that south of the Ganges a large tract consists of hills, and north of the Ganges of the swamps in Gogrī thāna. No less than 1,422 square miles are returned as not available for cultivation, while the area of culturable waste is returned as 266 square miles. There is ample evidence of the extension of cultivation both in the north and south of the district. A little over 30 years ago the Collector reported—"There appears little doubt that so great is the demand for land, that a good deal of land, which ten years ago was considered not worth cultivation, has during the past two or three years been broken up. I may mention the broad belt of land adjoining the Kharagpur Hills west of the Kharagpur road, and a very considerable area to the north-west of Pharkiyā and throughout the central parts of that *pargana*. The jungle lands, conspicuous in the survey maps in Pharkiyā, are now very generally studded with fields of corn." The advance made in *pargana* Pharkiyā or thāna Gogrī during the sixty years which have elapsed since the revenue survey may be gathered from the fact that only 35 per cent. of its area was then cultivated. Now nearly 64 per cent. is under cultivation, and this is equal to nearly four-fifths of the culturable area. Much of the land under tillage has only recently been reclaimed, and more might be reclaimed were it not for the liability of this tract to flood, owing to which cultivation in the swampy areas is still carried on to a large extent by non-resident cultivators called *dohatwārs* or *pāhikāshtkārs*.

In South Monghyr the construction of the Kharagpur reservoir has resulted in a considerable extension of cultivation in the north-east, and in the north-west all culturable land has practically been taken up except at the foot of the hills. Much of the waste in this latter tract has been cleared within the last 60 years to judge from the revenue survey maps, but the process of clearing has now apparently well-nigh reached its limits. At

present, cultivation in the neighbourhood of the hills is fluctuating, lands being tilled one year and abandoned the next.

In the south there is a good deal of jungle and waste land awaiting the woodman's axe and the cultivator's plough, but extension of cultivation is practically impossible without extension of irrigation. There are signs that tracts of *tānr* land, previously cleared of timber to grow *kulthī* and other pulses, have been again allowed to relapse into waste, and are now covered with *karaunda* and thorny scrub jungle. In many places these are being cleared for a second time, and paddy fields are laid out in the beds and on the banks of the streams which traverse them. The Santāls of Mahāpur Kalān and Chakāi are gradually extending cultivation in their villages by the system of damming up streams already mentioned; and every year sees the further retreat of the fringe of jungle towards the higher hills. Where, however, irrigation is not possible even in this primitive form, the clearance of jungle is not synonymous with extension of cultivation. Large areas are fit for nothing else but the growth of forest and poor forest at that. A few crops of *kodo* and *kulthī* may be reaped from land thus cleared, but without manure and water even this scanty crop ceases to be remunerative; and the thin covering of soil, loosened by the plough, is washed by the rain into the beds of the hill streams, leaving a stony surface and rocks too bare to give a hold to even the smallest timber. As an instance of this process may be mentioned Dhanwe, a large *tāluk* of *pargana* Chakāi, where the forest has long ago been cleared, and even the paddy fields are losing their fertility. It is made up of hummocky hills (*damgis*), and the chief component of the soil is quartz stone. The stony ground, having yielded a crop or two of *kulthī* to the first clearers, refuses to bear trees, much less crops or grass. The result is that the number of cattle has yearly decreased owing to the absence of fodder, and the decrease of cattle implies decrease of manure, which must be applied in large quantities to terraced paddy fields to make up for the loss caused by extremely rapid drainage. Thus the village, though cleared, has a diminishing rather than an increasing productiveness.

IMPROVEMENTS IN CULTIVATION.

In South Monghyr cultivators have adopted two new ideas introduced by the Opium Department, viz., (1) to plough in ridges and furrows running east and west, and sow only on the north slope of the ridges, so as to protect the young plants from the extreme heat of the sun; and (2) to sow wheat in small quantities round the poppy beds, so as to attract caterpillars, etc., from the growing poppy to the wheat. Both these ideas have been largely adopted in the last two or three years, but the

future alone can show whether they will become part of the stock of agricultural lore. Otherwise, there is little to chronicle under this head, with the exception of the introduction of new paying crops, such as potatoes. The latter have now become popular; and even in the less advanced tracts to the south, they are now grown largely by the Kunjrâs of Jamūī, Chakâi and Tilwā.

With the exception of iron roller sugarcane mills, improved implements have not come into favour. Formerly the cane was squeezed by being passed between two revolving wooden cylinders, but the pressure thus obtained was weak and uneven, and the operation had to be repeated several times, and even then the juice was not wholly extracted. This archaic mill has been superseded by one of iron, by means of which not only is the work done much more expeditiously, but far less juice is left in the cane. The new machine has come into use almost everywhere, and the raucous creaking of the old wooden mills, once so characteristic of the early spring, is now rarely to be heard. The value of catch-crops is well understood, *i.e.*, of crops taken off the lands between the crops of an ordinary rotation when otherwise the land would remain fallow. As an example of such catch-crops may be mentioned *khesāri*, which is sown broad-cast in the rice fields as they are drying up at the end of the rains. In this case a double advantage is reaped; there is the additional crop of straw and grain, and *khesāri* being a leguminous crop, increases the store of nitrogen, *i.e.*, it adds some plant-food to the soil. Gram is similarly sown in rice fields after the paddy has been harvested. With the exception of rice, few of the crops are grown singly. As many as five or six different crops may be seen growing mixed up together in the same field, such as wheat or barley with linseed, mustard, gram, *khesāri* and *masurī*.

The mango is found all over the district, but it is more common north of the Ganges and along its southern bank than in the hill tracts, where it gives place to *mahuā* (*Bassia latifolia*). The mango yield is very uncertain, but in good seasons forms a considerable portion of the food of the people in May and June. The *mahuā* tree and its products have been already described in Chapter I. The jack-fruit or *kathal* (*Artocarpus integrifolia*) is common, and the plantain is found all over the district, being especially common in North Monghyr, but the fruit is usually of a very coarse description. The palm-tree or *tāl* (*Borassus flabellifer*) is very common, and produces vast quantities of *tāri* (toddy), the fermented sap of which is obtained from the peduncles cut FRUITS AND VEGETABLES.

before flowering. The date-palm or *khajūr* is also cultivated for the *tāri* it yields. The tamarind or *imli*, the *bair* (*Zizyphus jujuba*), the *sharīfā* or custard apple, and the *jām* (*Eugenia Jambolana*) are numerous, and their fruit is in considerable demand. Among figs, the fruit of the *dumar* (*Ficus carica*) and *gular* (*F. glomerata*) are eaten by the lower classes. *Citrus acida* and other species of lime, when properly cultivated, grow to perfection. The wood-apple or *kathbel* and the *bel* (*Ægle Marmelos*) are highly esteemed, and are found all over the district. The *karaunda* (*Carissa carandas*) is another fruit tree very generally cultivated; its fruit is used to make a jelly very like red-currant jelly, and other preserves. The pine-apple grows only in the north of the district. The white and black mulberry yield fruit in profusion, and the *litchi* (*Nephelium lichi*) grows well; but the oranges and pomelos grown in the district are of an inferior description, and seldom worth eating. Peach and apricot thrive indifferently, and though the pear tree is found in gardens, the fruit is not good. Other common fruits are the loquat (*lukāt*), pomegranate or *anār*, the guava or *gayābu*, which grows to a large size, and the papaya or *papītā*.

A large number of vegetables are cultivated, among which may be mentioned potatoes, cucumbers, brinjals (*baigun*), chillies or capsicums, cauliflowers, onions, peas, radishes, garlic, etc. The *rāmturāi*, known to Europeans as "lady's fingers," is grown in almost every garden. The sweet melon or *kharbujā* grows luxuriantly on the sandy *diāras* bordering the Ganges, and the water melon (*tarbuja*) is equally common. The suitability of much of the soil for vegetable gardening may be gathered from an account of a vegetable and flower show held in the Government gardens at Monghyr in 1877. "In order to show what the ground can produce when properly cultivated and manured, the Superintendent, General Murray, exhibited one of the largest groups of vegetables ever seen. They were piled up in a pyramid, and the base, which measured twenty feet in circumference, was trimmed with cauliflowers—each four feet round—potatoes, turnips, carrots, lettuces, cabbages, and green peas, which would have excited admiration even in Covent Garden. Plantains, green coconuts and tomatoes, with capsicums—six inches long—formed a second tier; whilst the whole was crowned with a gigantic species of cucumber—five feet long—which had grown upon the roof of the gardener's hut."*

CATTLE.

The cattle are generally small and of poor quality. There is good pasturage among the hills to the south during the rainy

* E. Lockwood, *Natural History, Sport and Travel.*

season and in the grass lands of Pharkiyā in the dry season, but elsewhere grazing lands are deficient, and the account given 30 years ago applies to-day. "Every one who has travelled through this district must have been struck with the miserable condition of the cattle. Their only chance of getting a good meal is by trespassing and eating the growing crops, their usual fodder consisting of the scanty grass which grows along the roadside, and the weeds which spring up among the stubble after the crops have been cut." Even in the south of the district the jungle yields poor grazing during the dry season, and only those who can afford to send them to the north-Gangetic plains in *pargana* Pharkiyā keep good stock. There is no attempt at breeding oxen, and buffaloes are under-sized and of poor stamina. Sheep of an ordinary kind, yielding a poor fleece and scraggy mutton, are reared to some extent in Chakāi. Horses are scarce, except in the stables of the larger zamīndārs, and even the ordinary spavined and cow-hocked country ponies are not very numerous. The semi-wild pig and the omnivorous goat are the most flourishing domestic animals. The former are kept by Santāls and by the lower labouring castes, such as Dosādhs and Musahars, for their own consumption. The latter are kept by the Goālās of every village. They thrive on the jungly herbage which is too scanty for the support of cattle, and are generally of fair size and strong. There is a veterinary dispensary at Monghyr, where 1,315 cattle were treated in 1907-08.

CHAPTER VI.

NATURAL CALAMITIES.

Liability to famine. Since the creation of the district, famine has occurred twice, viz., in 1866 and 1874, and there have been two years of scarcity, viz., 1892 and 1897. The experience of these years shows that the south of the district is most liable to famine, because there the people are mainly dependent on the winter rice crop. North Monghyr is almost immune, the only portion affected in 1874 and in 1892 being the north of the Gogrī thāna, where there is a large area under rice, while in 1897 the whole tract escaped. It would appear that in this area short and even unseasonable rainfall is less disastrous in its effects than in South Monghyr, mainly because the winter rice crop is comparatively unimportant and the tenants are not dependent on a single season's crop but on two. The proverb that it is an ill wind that blows nobody any good is specially applicable to this area. A late monsoon, which elsewhere means the failure of the paddy seedlings, is usually coincident with a late rise of the Ganges; and the result is that the cultivators in the long strip of North Monghyr bordering on the Ganges get a bumper maize crop. On the other hand, an early failure of the monsoon, which involves the drying up of land under winter rice, coincides with an early subsidence of the Ganges floods. The cultivator is consequently able to prepare the soil and sow early *rabi* crops, the money value of which is enhanced by the failure of the rice crop elsewhere, as well as by the fact that they come on the market in advance of other *rabi* crops. In the inland portions of the same area a comparative failure of the early monsoon rains is actually an advantage to the maize crop. Here, too, as in the *diāras*, an early stoppage of the rains gives an early *rabi* season, and as the cultivator relies as much on well irrigation as on rainfall for his most valuable crops, the comparative shortage of moisture is not very material. The following is a brief account of the famines from which the district has suffered.

Famines.

Famine of 1866. The famine of 1866 was most severely felt in the south-west and west of the district, in an area of about 1,300 square miles, where rice is the staple crop. The crop of 1864 failed to a

considerable extent, and, with the certainty of a repeated failure in 1865, the market rate of the commonest sort of rice rose in October of the latter year to 11 seers for the rupee. Other food-grains became proportionately dear, and the inhabitants of the distressed localities began to flock into the town of Monghyr, where the gratuitous distribution of food was begun in November. At the close of the year there was some relaxation of the pressure in consequence of the gathering of the winter rice, and the continuation of public relief was deemed unnecessary. But this crop was also scanty, and after it had been reaped, agricultural labour was again at a discount. The distress occasioned by the prevailing high prices of food now began to be felt in a more severe degree, the rate for rice in March being 10½ to 8 seers, for pulses 15 to 8½ seers and for maize 17 to 13 seers per rupee. In April crowds of paupers frequented the town, and next month the Municipal Committee resolved to undertake some works for the express purpose of assisting the destitute. As the object was to give employment to those who were able to work, but could find no market for their labour elsewhere, the rate of payment was fixed somewhat below the ordinary rates, but no labour was attracted on these terms.

No further relief measures were attempted till the following July, when, in consequence of the distress prevailing, the gratuitous distribution of food was resumed. The price of rice had now risen as high as 7½ to 7 seers, of pulses 10 to 8½ seers, and of maize 14 to 10 seers per rupee. Relief centres were established on the south of the Ganges at Monghyr, Jamūī, Parsandā, Sikandrā, Sheikhpurā and Chakāi in July and August; and on the north of the Ganges, where distress appeared later, at Begusarai and Teghrā in the end of August and September. The month of greatest suffering was September, when the price of rice still ranged from 7½ to 7 seers per rupee. In this month the daily average number gratuitously relieved was 2,200; and in October 767 persons were employed on the construction of a new road between Jamūī and Chakāi. The highest total daily average number of persons obtaining public relief throughout the district at any period of the famine was 3,450. The distress was aggravated by an outbreak of cholera over the whole south-west of the district. Deaths from this disease were very numerous, especially in Sheikhpurā and Sikandrā, owing to the crowding together of large numbers of people, reduced by want of food to a very low condition of bodily strength. The number of deaths due to disease, assisted or engendered by want, was returned by the police at 605 and deaths from actual starvation at 642.

Famine of 1874.

As in other districts of Bihār, the rainfall of 1871 in Monghyr was above the average, but it does not appear from official reports that the crops suffered. In 1872 the rainfall, normal as far as quantity is concerned, was not happily distributed in the Begusarai and headquarters subdivisions, while in Jamūī it was appreciably deficient. The consequence was that nowhere in the district were the crops above the average, while in Jamūī they were decidedly below it. On the whole, the seasons preceding the summer of 1873 had not been as prosperous in South Monghyr as in the rest of Bihār; and although there was no actual scarcity, the prices current in the latter half of 1872 and the first half of 1873 show that the food-grain market was from 10 to 20 per cent. dearer than it previously had been. This antecedent period of pressure must have had, to some extent, an exhausting effect on the resources of the people.

The rainfall of 1873 was not greatly deficient in quantity, but it was unequally distributed. In July and August it was in excess; in September, when heavy rain is necessary, it was less than half the normal fall of that month; and in October there was no rain at all. The rainfall therefore was excessive, when excess was likely to be most injurious, and deficient, when a copious downpour was wanted. The consequence of this unseasonable excess and abnormal deficiency was that only three-eighths of the autumn crops were saved; while the outturn of winter rice in the headquarters and Begusarai subdivisions was but one-eighth, and in the Jamūī subdivision, which is the great rice-producing region of the district, but one-fourth of an average crop. It is, therefore, not surprising that in January 1874 the prices of rice and Indian-corn, the two staple articles of food, were double the normal rates at that time of the year. "It is," wrote Mr. A. P. (now Lord) MacDonnell, "a fact pregnant with meaning that they were dearer than the prices which prevailed in January 1866. In the latter year the high prices of January rose to famine rates in April, and all through the summer and well into the autumn those famine rates prevailed. The result was a mortality which Mr. Cockerell's figures do not attempt to measure, and scenes of ghastly misery, of which I retain a vivid recollection."*

Fortunately, during the earlier months of the year the district food-supply received a large addition from the produce of the *rabi* crops, which yielded three-fourths of an average harvest all over the district. This favourable outturn was doubtless largely due to the fact that much of the soil, being liable to inundation, is to

* *Food-grain Supply* and *Famine Relief in Bihār and Bengal*, Calcutta, 1876.

a considerable degree independent of the rainfall. This was not all. The moisture in the soil, which brought the *rabi* to, if not full, at least nearly full maturity, enabled the people, herein far more fortunate than their neighbours to the north, to sow a large crop of subsidiary food-grains, which, the Collector estimated, covered 10 per cent. of the cultivated area of the district. It may, therefore, be said that the district drew, from internal sources, a supply of food-grain sufficient, had it been freely available, and had none been exported, to have supported the people in their usual state for nine months, or sufficient to have supported them in straitened circumstances over the whole period of the scarcity. But the local food-supply could have done no more than this, it was by no means freely available, and it was largely exported. The consequence was a continuous pressure which, at times and in particular localities, deepened into actual distress, necessitating Government relief.

The following minute was recorded by the Lieutenant-Governor, Sir Richard Temple, concerning the prospects of the district, on the 28th March 1874, when nearly all the crops of the year had been reaped, and the position of affairs could be estimated with considerable accuracy:—"The district is divided by the Ganges into two parts, northern and southern. On both banks of the river, especially the northern, there are spring crops which have turned out excellently well, and thus a large portion of the district is placed beyond the reach of apprehension. But in the northern part of the district there is a tract named Bakhtiyārpur, included in the thāna of Gogrī, which is separated from the basin of the Ganges by a belt of swamp, and in which the main staple of rice has failed, having only produced a one-sixteenth to one-eighth yield. In the southern part is also a broad tract, comprising the thānas of Sheikhpurā and Sikandrā, dependent mainly on the rice crop, which for the most part failed, having a yield of only three-sixteenths. There is also a hilly tract around a branch of the Vindhyas jutting out against the Ganges, within which the rice crop has failed, especially near Kharagpur, which belongs to the Darbhangā Rāj. Throughout the district there are autumn crops, Indian corn and the like, which last proved indifferent, with a yield of only six-sixteenths.

"The general situation may be summarized thus. Several tracts of the district have lost the greater part of their food-supply for nearly a year; but in juxtaposition with these there are tracts with excellent crops. There are as good facilities for trade and communication as could reasonably be expected in any district.

At present, the poorer classes in the distressed tracts are engaged in cutting the harvest in the flourishing portions of the district, and when this employment ceases, *i.e.*, in a few days more, they will probably come in great numbers suddenly on the hands of Government for relief. Thus, the period of distress will be probably at its worst from the 15th April till the 15th June, when, if the rains fall favourably, employment will be again obtainable. But the distress, though mitigated, will last till the produce of the autumn crop comes in by the beginning of September, after which time it will cease." As will be seen later, this forecast proved correct.

On the 24th April it was reported that, except in the neighbourhood of Bakhtiyārpur, the condition of the district was on the whole satisfactory. The cold-weather crops had been succeeded by a good *mahuā* crop; supplies were ample; and there had been no great export of *rabi* grain, while the number of persons on relief works had fallen to 5,364. At the end of May the condition of affairs was generally favourable, and in most cases improved; but the circle officers of Bakthiyārpur stated that "there can be no doubt, that, but for the timely assistance of Government, many thousands of persons would have died of starvation in this circle." In the beginning of August none of the subdivisional or circle officers reported any distress; and a large incoming *bhadoi* harvest was spoken of, except on the low lands near Lakhisarai, where this crop was destroyed by floods in the Kiul. The circle officer of that tract remarked: "The cultivators here sow on chance every year, and do not get a crop once in five years. This year their hopes were perhaps raised by the advanced stage to which the crop reached, while the result was the more unfortunate, owing to the short crop of last year." On the 3rd October all relief had ceased.

The average daily number of persons employed on relief works was 4,210 in December 1873 and 5,227 in January 1874; it rose to 10,596 in May and to 11,148 in June 1874, and then fell sharply to 3,912 in July, 1,972 in August and 332 in September. The average daily number of persons gratuitously relieved was 3,402 at the end of May and reached the maximum of 5,150 in the beginning of August. It fell to 2,084 in the first part of September and to 100 at the end of that month. Altogether, Rs. 4,03,322 were spent on relief, viz., Rs. 83,865 on charitable relief, Rs. 1,32,993 on wages of labour and Rs. 1,86,464 on loans.

Famine of 1892. Scarcity occurred in 1892 owing to the scanty outturn of the winter rice crop of 1891, preceded by a short crop in 1890.

Anxiety was felt chiefly for the low tract of country in the Monghyr subdivision, on the north of the Ganges, extending to the boundaries of Darbhangā and Bhāgalpur; but eventually relief operations were found necessary only in the extreme north of this belt, within the jurisdiction of the Bakhtiyārpur outpost of the Gogrī thāna. Several influences combined to accentuate the distress in this tract, viz., (1) the extreme poverty of the population in all seasons; (2) the sandy nature of the soil over most of the area; and (3) the failure of the rains for two successive seasons. The tract covers an area of some 400 square miles, of which the western portion is flooded during the rainy season and is devoted to paddy. The almost complete failure of the paddy in 1891, after a very small crop of 1890, rendered the larger part of the population wholly dependent upon *sāg* and roots.

Relief works were started in February 1892, but were at first very poorly attended, apparently because of the recollection of the relief operations in 1874. In that year also Bakhtiyārpur was a relief centre, and the ryots had a vivid recollection of how grain carts rumbled into their villages, and they fared more or less luxuriously; and they fancied they would be treated in a similar manner if they refused to do coolies' work on the roads. The numbers on work continued to be low till the latter part of May, when the excavation of some tanks in the extreme north of the district resulted in a sudden rush of labourers. The highest average daily attendance on relief works (1,815 persons) was reached in the week ending the 2nd July. After that the situation was so far relieved by opportune rain and the prospect of a good *bhadoi* crop, that the number of labourers rapidly dwindled away until the relief works were closed on the 23rd July. Gratuitous relief was commenced in the latter part of February, and continued till the 20th August, *i.e.*, a month longer than the relief works. The average daily number so relieved was 235 for a period of 24 weeks, the daily number seldom falling below 200, but never exceeding 300.

The following summary of the main features of the famine is extracted from the final report of the Collector (Mr. C. A. Oldham, I.C.S.):—"Relief operations were undertaken on but a very small scale in a small and compact area. Appearances were certainly in favour of expecting that a very large proportion of the population would rush to the works. From the small numbers shown in the rolls, a lesson may be learnt, firstly, that after one year's total failure and a very small harvest of a previous year, the people could still manage to tide over the distress. The only explanation of this is that they keep a year's stock at least

in store, and this was proved to me on more than one occasion in the villages. Secondly, the remarkable extent to which the poorer classes can find means of subsistence from roots and bulbs. The remarkable abundance of two roots, *chichor* and *bisaur*, the former a bulb somewhat like a very small potato growing in low-lying swamps, and the latter the root of an aquatic plant, had a very potent effect in allaying the distress. In every village a crowd of women and children might be seen digging up these roots and drying them for food. I calculated that some 5,000 people were living more or less entirely on these roots, and the very unusual drought had dried up the beds of *chaurs* which, in ordinary years, remain full, and so gave access to a larger supply."

Famine of 1897. Monghyr was scarcely affected by the famine of 1897, which was so severely felt in the neighbouring district of Darbhangā. The rainfall of 1895-96 had been short, amounting only to 33·64 inches, and the crops had consequently been by no means full; but work and money were plentiful, and the cultivators obtained good prices for their produce. In 1896-97 the district shared in the drought which lasted till May; in the break in the rains from the 20th July to the 20th August, which spoiled the hopes of the *bhadoi;* and in the final drought from the 24th September to the 31st December 1896. After that date there was good rain every month, and the weather was particularly favourable to agricultural prospects, though not to the mango and *mahuā* crops. Not one in twenty of the mango trees flowered, and the *mahuā* blossoms being injured by the storms of March, the produce was from a half to two-thirds of the average. On the other hand, the district was fortunate in receiving no less than 11·26 inches of rain in September 1896, and the total rainfall from April 1896 to April 1897 was 41·80 inches. In the end, the outturn of *bhadoi* was $10\frac{1}{2}$ annas, of winter rice 8 annas and of *rabi* 12 annas, taking 16 annas to represent the average outturn.

In one respect the position was peculiar, viz., that the district produced enough food to support its own population, but the famine in Upper India and the failure of crops in Eastern Bengal drained off the surplus, and high prices prevailed not only for rice but for all food-grains. The people, in fact, suffered owing to high prices caused by exportation rather than to bad local crops. Still, though there was some distress owing to the high level of prices, the pinch was felt only in parts of the Jamūī and Monghyr subdivisions. Here, however, the poppy was an excellent crop, enabling the people to pay their rents,

while they saved their food-grains; and the Begusarai subdivision fared well, owing to the good crops of tobacco and pepper which are extensively grown there. Nothing like famine ensued, the necessary public relief being afforded by means of a fund raised locally and expended on charitable relief. The District Board, it is true, started a road from Chakāi to Nawādih in the Jamūī subdivision, as a test relief work, in order to ascertain whether the opening of relief works was necessary; but it did not attract labourers.

Though the northern portion of the district is not, as a rule, liable to suffer much from short and unseasonable fall, it is exposed to flood from the overflowing of the Ganges and its affluents. In Gogrī thāna, with the exception of a small area in the extreme north, and in the north-eastern portion of thāna Begusarai, the whole country is regularly flooded by the overflow of the Bāghmati and the Tiljūgā rivers and their numerous tributaries. The extent of the flood varies from year to year, but, as no attempt is made to grow any but cold-weather crops in the area liable to flood, the damage done is confined to years when the flood subsides too late to allow such cultivation—and this can seldom or ever happen except in comparatively small areas where cultivation is ordinarily precarious. In the central portion of thānas Teghrā and Begusarai floods are not, as a rule, caused by the overflow of the Burh Gandak, which flows between high and well-defined banks, and any damage that may be caused thereby to the *bhadoi* crops is counterbalanced by the increased outturn of the succeeding cold-weather crops. In the southern strip, between the Ganges and the railway embankment, there are annual inundations, which vary, however, in extent and in point of time. Much depends on the latter factor, *e.g.*, in the floods of September 1904 less damage was caused than in those of August 1894, because the crops had already been partly reaped in the former year, whereas the floods of 1894 occurred a week or ten days before harvesting could be commenced. LIABILITY TO FLOODS.

At the same time, it must be admitted that there is a general belief that since the building of the railway embankment, the floods invariably do damage, however seasonable they may be. In the first place, the embankment confines the flood-water to a smaller area, which is thus flooded to a greater depth than would otherwise have been the case. Secondly, it banks the water up, preventing it from spreading northwards and eastwards gradually as it used to do, without doing any particular harm. Now the banked-up water either drowns the crops or flows in a rapid current eastward, breaching *bāndhs* and, by its rush, damaging

crops. Apart from this, however, even a destructive flood has one compensating advantage in the shape of a rich deposit of silt and a corresponding prolific *rabi* crop in the next cold weather.

Of late years the most serious floods have been those of 1894, 1901, 1904, 1905 and 1906. From the following description of the floods of 1904 and 1906 an idea may be gathered of the general nature of the floods to which the north of the district is liable.

Flood of 1904.

The flood of 1904 was due to the abnormal height to which the Ganges rose. It was not quite so high as in 1901, when the gauge at Monghyr read 27·75 feet above zero on the 8th September; but in the latter year the flood rose and fell more rapidly. On the 4th September 1901, the water stood at 24·67 feet, on the 5th it rose to 25·75 feet, on the 6th to 26·67 feet, on the 7th to 27·5 feet, and on the 8th to 27·75 feet; but it fell again so rapidly that by the 11th it was down to 24·58 feet and by the 14th September to 17·58 feet only. It was over 25 feet for six days only. In 1904 the river rose above 25 feet on the 14th August, attained 27·25 feet on the 19th, and fell to 26·83 feet on the 20th, to 25·75 feet on the 24th and to 24·58 feet on the 29th. It was thus altogether 15 days above 25 feet. Owing to the duration of this flood, the maximum attained and the existence of the Bengal and North-Western Railway embankment, it was probably one of the severest floods ever experienced in the tracts affected. These tracts were (1) the country round Begusarai to the west, (2) the country round Gogrī to the east, and (3) a small tract near Monghyr town. It will be convenient to deal with each of these tracts separately.

The flood in Begusarai was mainly due to the fact that the Gupta Bāndh, an embankment about 13 miles long extending from Mahnā to Sāmho, was breached in 10 or 12 places, and the Ganges water poured in from the south and west, flooding the whole area south of the Bengal and North-Western Railway line from two miles west of Tilrath station up to Balliā. To the east of Balliā the country was also flooded, but this occurs nearly every year, and was not due to the bursting of the *bāndh*. The area flooded in consequence of the bursting of the *bāndh* has been variously estimated at 67 or 100 square miles. The depth of water varied according to the configuration of the country. In some low-lying places it was 8 to 10 feet deep; round village sites it was rarely more than 4 or 5 feet deep; and a large number of villages built on higher sites were not touched. The state of affairs in Begusarai itself may be gathered from the

report of the Collector, Mr. C. A. Oldham, I.C.S. "All communication between the railway station and the town and subdivisional office was cut off by the floods. The water was beyond a man's depth, and a swift current was flowing eastwards. Luckily we spied a boat in the distance, which the police had brought to render assistance in the town, and which we hailed and got into. We first proceeded to some houses where 15 or 20 people were sitting on the roofs, and as they were in danger of being washed away, we took them off in two trips to some high land; and then proceeded through streets to the subdivisional office. Here we found the Subdivisional Officer, Mr. Ward, isolated on the upper storey of his house, with the inmates of the local subsidiary jail on his roof, and records from his subordinate offices, thāna, etc., in the upper verandahs. The flood had come in so suddenly, that he had scarcely had time to save the stamps and notes in the treasury and the records of his office, thāna, jail, etc. When we arrived, the water was 9 inches over the plinth. It continued to rise that night, and, to make matters worse for the poor people outside, it rained in torrents. Owing to the current, kutcha houses were falling on all sides. I decided to get to the railway line, as communication might be wholly cut off at any moment and I could better organize relief from Monghyr. We got into the boat and tried to reach the station, but could make no headway against the current where it was strongest, and were driven back to the subdivisional office and residence: the office is in the lower storey and the residence in the upper storey of the same building. Next morning, I got to the station by going down with the current in the boat and striking the railway embankment. The water was at this time more than a foot deep over the plinth of the lower storey, and three feet deep around the building."

The flood was the highest on record in the town, the next highest flood there, according to local tradition, having occurred some 30 years before, when the water came up to the subdivisional office, but did not top the plinth. In 1901, when the Ganges reached 28 feet (the record for Monghyr since gauge readings have been taken), the Gupta Bāndh was also breached, but the water only just reached the subdivisional office drain, and did not actually touch the building itself. On this occasion the water was about two feet higher than on either of the previous occasions, and, moreover, the damage done to houses was very much greater.

The tract that suffered most was that lying between the Bengal and North-Western Railway line and the Tirhut road.

Here the water, having topped and breached the road in its progress northwards, was stopped by the railway embankment, and then turned eastwards, a considerable current setting in between the road and the railway, which are not far apart. No less than 1,125 kutcha (mud-walled) houses are known to have collapsed, but the houses in the *diāra*, which are built of wattle and thatch, nearly all withstood the flood. The *bhadoi* crops, consisting chiefly of maize, were seriously damaged. Much fortunately had already been harvested, but of the remainder some was entirely destroyed and in places 50 to 75 per cent. was lost.

In the Gogrī tract the flood was due to the bursting of the Gogrī embankment, which on the 18th August suddenly settled, and the water bursting over it, soon made a large breach. Luckily the people in the villages on the east of the embankment had been warned to get their property away and be ready to decamp at a moment's notice, and they had acted on this advice, though very reluctantly, so that no lives were lost. Nine villages were flooded, and though a large number of houses were damaged, no person was drowned and no cattle lost. The area flooded in this part of the district was 13 square miles.

In the third tract the area affected comprised only Khagariā and its immediate vicinity; but the loss of grain was much greater than anywhere else. Here the inundation was due to the Ganges flood banking up the waters of the Burh Gandak, and the water entered the town by first overtopping, and then breaching, the embankment of the Khagariā-Sisauni road, which serves as a protection to the town on the west. The breach occurred in the evening of the 17th August, and on the morning of the 18th the water entered the western bazar, completely flooding it by the afternoon of the same day, while by the 19th the eastern extremity of the town was also under water.

Besides the above three tracts, several of the *diāras* in the Ganges were flooded, and in places cut away by the force of the current. On 19th August the Bāsdeopur Taufīr *diāra* began to cut away, and next day some 1,200 persons with their cattle and property were safely brought away in boats to the mainland. Harnāthpur and Raghunāthpur *diāras*, in midstream north of Monghyr, next commenced to be cut away by the current. On the 21st instant 7 men, with 43 head of cattle and other property, were safely brought away on boats from Harnāthpur *diāra*. On the 22nd instant, news having been received that Harnāthpur was in extreme danger, a Deputy Magistrate chartered a steamer and boats, and with the assistance of the police rescued some 95

persons, their property, and 210 cattle, leaving no one on the *diāra*, which was subsequently swept away. All the inhabitants of Raghunāthpur *diāra* with their cattle were safely brought away next day, and the people were removed without loss of life from Chaintolā on the Zamīndigrī *diāra*, which was also being cut away.

In 1906 the floods which annually visit Pharkiyā *pargana* and parts of the Bagusarai subdivision, and which are caused mainly by the overflow of the Gandak and Tiljūgā and by the Ganges spill, were unusually early. About the 14th August the Gandak and Tiljūgā began to rise to an abnormal height, and about the same time the Ganges also reached a height of over 24 feet. The Collector, who was out at Chaprāon, found on his way back to Khagariā on the 17th that except on very high lands nearly all the villages had suffered and that the *bhadoi* crop was practically destroyed. Only in a few villages had the villagers managed to cut and save some partially ripe *maruā* and maize. A large number of people had been rendered homeless and were in great distress, the more so as the outturn of *rabi* had been very poor during the previous season and the *bhadoi* in 1905 had also been nearly a failure. The flood continued to rise till the 19th, remained stationary for 4 or 5 days, and began to fall about the 23rd. By this time the whole of the Pharkiyā *pargana* north of the railway line, with the exception of a few villages and high lands in the north-eastern corner, had been swamped, and entire villages were under water; while in the Begusarai subdivision the Gandak, with its tributary the Balān, had done considerable damage in a strip of land, about 6 or 7 miles broad, along the southern bank of the Gandak. **Flood of 1906.**

The area between the Bengal and North-Western Railway line and the Ganges, which is liable to inundation by the floods of that river, suffered much less, for it has partial protection from the Public Works Department embankment near Teghrā, the Gupta Bāndh in the Begusarai subdivision, and the Gogrī Bāndh near Gogrī; and so long as they did not give way, the only areas liable to flood were those lying outside them, viz., the area between the Gupta and Gogrī Bāndhs, and the area east of the Gogrī Bāndh. Fortunately these embankments remained intact and the Ganges did not rise very high; and though crops were lost in places south and east of the Gupta Bāndh, the damage does not appear to have been as great as had often been the case in previous years.

Altogether, an area of 1,074 square miles suffered from the floods, the distress being keenest in parts of Balliā thāna and in

the portion of the Khagariā thāna bounded on the east by a line from Khagariā to Sarabjitā Ghāt, on the north-east by the Tiljūgā river up to Mohrāghāt, on the north-west by the boundary of the district, and on the south-west by a line from Bakhri to Khagariā. South of the Ganges the *Khās Mahāl* ryots of Binda *diāra* and Kutlupur lost their *bhadoi*, and much damage was caused in the area between the river and the East Indian Railway line from Monghyr to Kajrā. Loans were given to the distressed in the tracts most severely affected, viz., the Gogrī and Khagariā thānas and the Bakhtiyārpur outpost. It was at first intended to fix the average of loans at Re. 1 per *bighā* and to distribute no loan to any ryot possessing more than 10 *bighās;* but this idea had to be given up owing to the serious nature of the distress prevailing. The average was, therefore, raised to Rs. 2 per *bighā*, and agriculturists having 20 *bighās* were allowed loans. It soon became evident, however, that even this was insufficient; consequently, the average was again raised to Rs. 3 per *bighā*, and the maximum amount which a single individual could take was fixed at Rs. 80. Altogether Rs. 56,000 were distributed as loans.

EMBANKMENTS. The most important embankments are those of the Bengal and North-Western Railway, viz., (1) the main line, which runs along the south of the north Gangetic portion of the district, at an interval from the Ganges varying from about 12 miles to less than a mile; and (2) a branch line recently constructed, called the Mansī-Bhaptiāhi extension, which runs almost due north from Mansī and divides Gogrī thāna into two equal portions. Both the main line and its extension run along high embankments, and there has been much controversy regarding their effects on the drainage of North Monghyr and its liability to flood. There is, however, a general consensus of opinion that the embankment of the main line is, on the whole, a blessing to the country, in that it protects the area north of the line from the floods of the Ganges—an opinion which is supported by the evidence recently collected from ryots by the settlement officers. This question will be dealt with more fully later.

Mansī-Bhaptiāhi railway embankment. The case of the Mansī-Bhaptiāhi extension is more difficult. Its embankment runs straight across the natural drainage line of Gogrī thāna, and the sufficiency of the waterway provided in it is a matter of life and death to the cultivators. By an unfortunate coincidence, the two first years of its construction were marked by exceptional floods. In 1905, there were heavy local falls of rain, which laid the whole country under water and breached the earth-work of the lime in many places. This experience was

repeated in a more serious form in 1906, when the local floods were due to sub-Himālayan rainfall. It will take many years of normal conditions to eradicate from the minds of the inhabitants of *pargana* Pharkiyā the impression that their misfortunes were largely due to the construction of the new railway. As a matter of fact, moreover, it was found, on enquiry, that the allowance of waterway was insufficient, and a considerable increase had to be arranged for.

A small area in the west of the Teghrā thāna is protected by a Government embankment; and south and south-east of Begusarai town there is a large triangular area confined between the Ganges and the railway, the major portion of which is protected by the Gupta Bāndh, though the existence of the railway embankment no doubt intensifies the effects of flood. The rectangular area in the south of thāna Gogrī lying between the railway and the river, to the south of the Mansī and Maheshkund stations, is similarly protected to some extent by the Gogrī Bāndh. An account of these embankments is given below.

Private embankments.

There are also some small private embankments in some villages belonging to Bābu Rām Bahādur Singh and in the Government estate of Dhanuprā in the extreme north, besides an embankment about four miles long constructed in Amosi village in the Khagariā thāna during the year 1903. "These zamīndāri embankments," writes Mr. H. McPherson, Director of Land Records, and formerly Collector of Monghyr, "are a source of much difficulty to the District Officer. The greater portion of thāna Gogrī must, in my opinion, revert to the uncultivated condition in which it was seventy or one hundred years ago, unless the petty embankments are maintained in such a state of efficiency as will protect the country from injurious flood in ordinary years. They are useless in years of exceptional flood like 1905 or 1906, but they give the cultivators confidence and make cultivation possible in the average year. When maintained at ordinary flood level, they do not, I think, seriously endanger the welfare of adjoining tracts. In the winter of 1907-1908, about Rs. 20,000 was taken by the Bahādurpur, Shankarpur and Bakhtiyārpur estates of *pargana* Pharkiyā in the shape of land improvement loans, and spent on the repair of estate embankments. The expenditure of this money not only improved the efficiency of the embankments, but also afforded relief to the impoverished cultivators and labourers, who had suffered so severely from the loss of crops and destruction of houses attending the floods of 1905-1906."

The following is an account of the principal embankments in the district.

Monghyr Bāndh.

In the west of thāna Teghrā a Government embankment, called the Monghyr Bāndh, runs along the left bank of the Bayā river from the district boundary to Barauni, and protects a large part of Teghrā thāna from inundation. Further east its place is to some extent taken by the high road from Teghrā to Begusarai.

Gupta Bāndh.

South of the latter place is an old zamīndāri embankment, which was strengthened and repaired after the floods of 1889 by the late Mr. Ashutosh Gupta, who was Subdivisional Officer of Begusarai from 1888 to 1890. It is consequently known as the Gupta Bāndh. It is an embankment about 13 miles long, starting from near Garharā and terminating on some high land near Saiyadpur below Sāmho, a large village south-east of Begusarai. This embankment gives partial protection to a large tract of country to the south of the present Bengal and North-Western Railway embankment, but until recently it has never been effective. In 1891 a proposal was made that it should be raised and strengthened, but was negatived by Government. In 1894 the question of remodelling and maintaining the embankment was again raised and negatived, on the ground that the construction of marginal embankments blocks the spill and tends to raise the flood-level and cause damage elsewhere. On the latter occasion it was decided not to bring it under the Embankment Act, but that the zamīndārs might keep it in repair. It was, accordingly, the custom for the Subdivisional Officer to issue notices upon the zamīndārs to keep it in repair. This expedient, however, was not altogether successful, for the embankment was not properly maintained, portions being left untouched or imperfectly repaired. Moreover, conditions were made worse, and the danger of allowing it to fall into disrepair accentuated, by the construction of the Bengal and North-Western Railway line to the north. This line was opened to traffic in March 1900.

It was found that its high embankment blocked the natural drainage of the country and prevented flood-water escaping to the north; and to make matters worse, a large number of *tolās* sprung up to the south of it, which were more or less dependent on the imperfect protection afforded by the Gupta Bāndh. The villagers were, in fact, living as they would in a protected tract and cultivating the land as if it were properly protected, whereas it was not. Their danger was realized when the embankment was breached in the floods of 1904, the highest flood known in this portion of the Ganges. It was finally decided, in 1907, that Government should take over and maintain the embankment under the Bengal Embankment Act (II B. C. of 1882), and that

it should be remodelled and raised 3½ feet above the high flood-level of that year.

Gogrī embankment.

Further to the east is a short embankment about 7 miles long, known as the Gogrī embankment, running from north-west to south-east at a distance of about half a mile from the bank of the Ganges. It was raised by the District Board a few years ago to protect Gogrī and a number of villages situated between the Bengal and North-Western Railway line and the Ganges. An embankment at Gogrī has existed from a very long time to protect the town of Gogrī and the villages to the east and north, but some years ago the southern portion of it was carried away by the river, and with it the old town of Gogrī, as shewn in the original survey maps. In 1899-1900 the remaining portion of the embankment was continued as a high raised road running south-east past Gogrī-Jamālpur to a village called Bahādurpur, at an average distance of half a mile from the river. The flood of 1901, however, breached the new earth-work in the dip where the embankment crosses what is known as the Ratan or Kauwā kol *dhār* (channel); and it was at the same place that the embankment gave away in 1904.

Effect of the railway embankment.

After the floods of 1904 a special inquiry was made by the late Mr. G. G. Maconchy, Superintending Engineer, Public Works Department, into their causes and the remedial measures required. The following extracts from his report give a brief summary of the facts elicited, which will shew sufficiently the effect produced by the embankment of the Bengal and North-Western Railway. Regarding the tract flooded by the breaching of the Gupta Bāndh near Begusarai, Mr. Maconchy wrote :—"The tract, bordering the Ganges as it does, has always been liable to floods. The ground is highest near the river, and the fall of the country is away from the river, inland, in roughly a north-eastern direction. There are no drainage lines leading from inland to the Ganges, though there are numerous spill channels leading away from the Ganges. The tract is low, and contains numerous *dhārs* or depressions, in which water lodges.* The natural direction of the flood-water which tops the bank is nearly in a north-easterly direction towards the Burh Gandak, which traverses the country north of the railway. It is possible that the flood used not to actually fall into this river directly, as there is a low-lying tract between the river and the present alignment of the railway, which may have received the spill from the Gandak as well as from the Ganges.

* Properly speaking, a *dhār* is not a depression, but the channel of a water-course or channel scoured by flowing flood-water.

In any case, however, the discharge used to occur into the tract lying to the north of the railway, and the whole volume probably fell into the Gandak near its mouth or rejoined the Ganges through the low lands in that vicinity. . . It must be concluded that when the tract is flooded by the Ganges, the natural direction of the floods is towards the lower levels of the Gandak spill or of the back water from the Ganges lower down stream.

"This flow is now blocked by (*a*) the Tirhut road and (*b*) the railway, both of which traverse the flooded tract in a direction (roughly) from east to west. The Tirhut road is much older than the railway. It was, when constructed, provided with bridges to pass the water carried by the various spill-channels from the Ganges which it crosses. The waterway provided was, however, insufficient, and the excessive scour which occurred through the bridges endangered their safety, and consequently Government in 1888 sanctioned the blocking up of all the bridges. The road has since then formed an obstruction, lying right across the line of direction of the spill, but it has to be remembered that the road is liable to be overtopped and breached by high floods. When the railway was constructed, no waterway was provided, because the alignment ran just behind that of the existing road, in which there was no waterway. Three or four small sluices were, however, constructed to let off the residual drainage after the subsidence of floods. The railway bank is raised well above high flood level and is not, like the Tirhut road, liable to be overtopped and breached, and consequently forms a much more formidable obstacle to the flood-spill. . . In the flood of 1904 the spill was effectually stopped by the railway, which remained intact, and the flood was ponded up all along its south side, the depth above ground-level being about 8 feet at Begusarai, while the ground on the north side was dry. This ponding up shews beyond question that the railway is a complete obstruction to the floods.

"It may be concluded (*a*) that great damage occurred, even before the railway was built, owing to the obstruction caused by the Tirhut road, though it is hardly safe to conclude, again, that the road was responsible for the whole of this damage; (*b*) that the road only caused obstruction in places, and that some outlet was afforded by the overtopping and breaching of the road; (*c*) that the construction of the railway has effectually blocked all outlet for the spill, and rendered absolute the partial evils caused by the road. The higher the flood, the worse comparatively is the effect of the railway, for a low flood might be completely blocked by the road, whereas it inevitably breaches in a very high flood, while the railway remains intact. There are two ways of

preventing damage by future floods, viz., (1) to provide sufficient waterway under the railway to allow of the floods escaping towards the Burh Gandak. This would, in a high flood, involve the breaching of the Tirhut road, unless similar waterway were provided in it also; and (2) to build up the Gupta Bāndh to a safe height above flood-level and of proper section, and thus exclude the floods altogether.

"There remains an area of about 40 square miles from which the escape of the Ganges floods towards the Gandak is prevented by the road and the railway. The damage is less severe here, as the flood comes in quietly from the Ganges as the flood rises. Still there is some obstruction to the natural direction of the spill, and some waterway appears to be required."

Regarding the other tracts affected by the floods of 1904, Mr. Maconchy wrote :—"The flood at Khagariā was caused by the Ganges flood backing up the Burh Gandak and is easily preventible by strengthening the first mile of the Khagariā-Sisauni road and constructing a cross embankment up to the railway line. The flooding of Khagariā does not appear to have been affected by the closing of the Kasraiyā Dhār, as that channel is silted up, and the construction of the railway can only have blocked a small amount of spill through this channel. The line, however, runs in a direction which apparently must shut off a certain amount of spill; and if this is the case, some raising of the general flood-level must have occurred. Lower down, coming to the tract flooded by the breaching of the Gogrī Bāndh, there does not appear to have been any blocking of spill by the railway. The embankment is an old one, and has been breached before. The bank of the river, near which the embankment runs, has cut away a great deal in past years, but this is now said to be stopping. Any checking of flood-spill might tend to increase the cutting again."

As a result of this inquiry, it was decided that the best measure to take was to make the Gupta Bāndh effective as a flood bank, by renewing and rrising it, and for Government to maintain it under the Embankment Act at the cost of the persons benefited. As a subsidiary measure, arrangements have been made for opening a sluice to a culvert on the District Board road near the Tilrath railway station and for providing a sluiced culvert under the road there.

The inquiry of 1904 dealt mainly with the protection of the Begusarai subdivision. Subsequently, (in 1906) another inquiry was made by Mr. B. K. Finnimore, Superintending Engineer, Public Works Department, regarding the liability of other tracts

to inundation. As regards the floods of the Ganges, he found that persons owning land to the north of the railway embankment agreed that the effect of the railway embankment had been beneficial to them. They were opposed to the idea of any more openings being made in it, on the ground that the benefit derived from its keeping out the Ganges flood more than compensated for its heading up floods from the rivers to the north. As regards the Gandak flood, Mr. Finnimore pointed out that the general fall of the country is from the Ganges to the Gandak, and that, when the latter is in high flood, the railway embankment in some places stops its spill, which otherwise would spread to the south when the Ganges was not in equally high flood. As, however, the Ganges flood always rises in August, and is during that month higher than the Gandak flood, he held that little, if any, benefit would accrue to the country north of the railway by providing sluices in the railway embankment to let the Gandak flood through, because they would have to be closed against the Ganges flood before the *bhadoi* crops were harvested. He further pointed out that from Lakshminiā to Mansī the railway bank forms the only protection for the country to the north from the Ganges floods.

On receipt of his report, Government decided not to take further action, holding that an opening in the railway would have no appreciable effect on the level of the water to the south, as its level depends on the height of the Ganges flood. Speaking generally, there appears to be little doubt that, as the railway embankment is unbridged from a point well outside the district on the west to within a short distance from Khagariā, (where there is a bridge over the Burh Gandak), and again from this point till it reaches the Kosi in the Purnea district, it serves to prevent the Ganges floods from spreading over a large area to the north, which was periodically flooded before the line was constructed.

CHAPTER VII.

RENTS, WAGES AND PRICES.

RENTS. Cash rents.

ACCURATE statistics of rent rates are available only for the portion of the district north of the Ganges and the Government estates south of that river, in which survey and settlement operations have been completed. The result of the proceedings is to show the following incidence of rents per acre in North Monghyr :—ryots at fixed rates, Re. 1-9-8 ; settled and occupancy ryots, Rs. 2-15-4 ; non-occupancy ryots, Rs 2-10-10. The average is Rs. 2-15-0 per acre, while under-ryots pay Rs. 3-15-4 per acre. The incidence of rent rates paid in the different thānas by settled and occupancy ryots, who form the bulk of the peasantry, is Rs 3-11-1 per acre in Teghrā, Rs. 3-6-9 in Begusarai and Rs. 2-6-9 in Gogrī, the difference between the figures being largely accounted for by the extent to which the three thānas are liable to inundation. On the whole, rents are lower than in other districts of North Bihār, but this is due to the strikingly low rate of Gogrī, in a large part of which there is still keen competition for tenants ; those of thānas Teghrā and Begusarai are more nearly on a level with those of adjoining districts. They are lenient in land held under indigo factories, and below the general average in Government estates.

South of the Ganges the rental of lands in the alluvial tract to the west is high, rising to Rs. 18 per *bighā* of 5½ *hāths*, *i. e.*, nearly Rs. 29 an acre, in the case of first-class poppy land, while Rs 10 and Rs. 11 per *bighā* is a fairly common rate. In the Jamūī subdivision, where cash rents are the rule and produce rents the exception, the rental is extremely high in many villages, owing to an irregular process of illegal enhancement, and its incidence varies to an extraordinary extent. The fact that rents were originally paid for holdings in the lump, and subsequently split up, appears to be the reason for the minute shades of difference in rates for practically the same kinds of land. The process is explained as follows by Mr. C. L. Philip, I. C. S., Assistant Settlement Officer of Bihār. "Under the *chakband* system the holding is an unmeasured area of land contained

within certain boundaries specified in the *pattā* under which the ryot holds. For these a lump rental is paid, and the average incidence is not very high. These holdings are most common in jungly areas, and the primary object of this system of leasing land seems to have been to secure the clearance of the jungle and the fullest development of cultivation. The rent in these cases is generally increased every seven years more or less in proportion to the increase of cultivation. It is probable that the greater portion of the area was originally brought under cultivation by ryots holding leases of this nature. But when the cultivation within such *chakbands* had been increased both extensively and intensively as far as possible, or when, the original lessee having died or left the holding for any reason, a settlement was made with a new tenant, the land was roughly measured by the landlord and certain rates were assessed on each kind of soil resulting in a considerable enhancement of the rent for the whole. This process is still going on in the more jungly parts, but has long ago been completed in the older villages of the lowlands, where most have come under the system of measurement and application of rates.

"When a holding has been thus measured, a *khasrā* is prepared for it, called *laggit*, in which are noted the details of each field, *e.g.*, its area and location, the nature of the soil, rate of rent and total rent. The system is a fairly elaborate one, and if carried out in a proper spirit, would be a very thorough method of zamīndāri management. But as employed by some proprietors, it is often a method of making illegal enhancements. The first measurements are made very roughly, and, in fact, in many cases the areas are entered merely by guess-work, being considerably under-stated, and the rates applied are nominally very high. After a time, the proprietor resolves to re-measure the villages, arrives at areas considerably greater than those shown before, and applying the same rates, gets a considerable increase of rent. When a *laggit* containing fairly accurate areas has been arrived at by the continuation of this process, a measurement is made by a shorter *laggi;* the areas again come out greater, and the application of the rates brings out a greater rent."

Produce rents.

In North Monghyr the area for which rents are paid in kind is 6 per cent. of the area of the holdings in the case of settled and occupancy ryots, 7 per cent. in the case of non-occupancy ryots, and no less than 60 per cent. in the case of under-ryots. The actual area paying produce rents is 35,894 acres, 2,453 acres and 10,119 acres, respectively. Curiously enough, the two small and advanced thānas of Teghrā and Begusarai show a very much

larger percentage held on produce rent by settled and occupancy ryots than does the large but admittedly backward thāna of Gogrī. The explanation, in the opinion of the Settlement Officer, lies in the fact that it is a common practice for landlords to let out on produce rents *kāmāt* lands, *i. e.*, lands claimed by the proprietors as their own private lands in virtue, in most cases, of the mere fact that they are purchased tenants' holdings.

"As in Sāran, here also, the idea is prevalent that occupancy rights do not accrue in lands held on produce rents; and consequently it has been the practice, in Teghrā especially, to lease out on these terms all *kāmāt* lands with a view to prevent the acquisition by tenants of any rights therein. Further, there is the fact that in this area most landlords are petty and resident, who are better able to look after their interests in produce-rent-paying lands; and it was not uncommon to find lands which grow mainly the valuable crops, such as tobacco and chillies, paying a produce rent, which of course brought in a very much larger profit to the landlord, able to see that he got his share of the crop, than would the ordinary rates of cash rent at which he was likely to be able to effect a settlement. The landlords failed generally to establish their title to have these *kāmāt* lands recorded as proprietors' private lands; but in spite of this, there can be no doubt that so long as they can collect these produce rents, they are more likely to recoup themselves for the expenditure incurred in buying in ryots' holdings at sales for arrears of rent, than if they had settled them on cash rents at rates even considerably higher than the normal. The large percentage of area held on produce rent in thāna Teghrā is, therefore, in itself a strong indication that the petty landlord of this area has a careful eye to his own interest. On the other hand, in Gogrī, where the comparatively backward state of agriculture ought to have led one to expect a larger proportion of the area held on produce rent, the fact that the landlords are bigger men with wider areas to look after, and that the state of the country is such that communications are difficult, has successfully counteracted any tendency to settle the newly reclaimed areas on terms of produce rent."

In South Monghyr statistics showing the area held on the payment of produce rents are not yet available; but the prevalence of such rents is a marked feature of the rent system. Cash rents are, however, paid even in villages in which the payment of produce rents is the general custom, and most ryots hold a certain amount of land on cash rents. This has been one of the greatest difficulties of the settlement, for the ryots wish

to increase the area for which they pay cash rents at the expense of their produce-rent-paying area. It is, however, found that cash rents are paid for certain well-defined divisions of the village, called *kitas* or *bāndhs*, and both cash and produce rents for others. Cash rents are almost invariably paid for land bearing crops of poppy and sugarcane.

Dānābandi and *batāi*.

The forms of produce rent most common are *dānābandi*, *batāi* and *mankhap*. The first is also sometimes called *bhāoli dānābandi* or simply *bhāoli*, though that term is properly applicable of the whole system of rents in kind. *Dānābandi* means a system by which the crop is valued or appraised before it is reaped, and a fixed proportion of the actual produce, or of its value in cash, is made over to the landlord, according to the appraisement, after the crop has been reaped. *Batāi* means the actual division of the crop, according to a fixed proportion, on the threshing floor. *Dānābandi* is the system which is most in favour with the landlords, who, by means of various *ābwābs* or cesses and over-appraisement, manage to secure a very large proportion of the outturn—as much as 27 seers in the maund in some cases. *Batāi*, on the other hand, is much sought after by the ryots, and the difficulty of deciding whether the custom of a village is *dānābandi* or *batāi* is considerable. In many instances it has been found during the settlement in South Monghyr that the ordinary custom is *dānābandi*, but that in case of over-appraisement the ryot can demand *batāi* in the proportion fixed for *dānābandi*. Determined efforts have of late years been made by landlords to substitute *dānābandi* for *batāi*, often with success.

In the Jamūī subdivision, where produce rents are taken by appraisement of the standing crop, the proportion is generally half and half, though the landlord takes about one-sixteenth in addition to the actual rent as *ābwābs* or cesses of various kinds. In some villages *batāi nausatta* is found, *i.e.*, a 9 annas share is taken by the landlord as rent, and 7 annas are left to the ryot; and in one or two instances a 10 annas share is taken by the landlord and 6 annas are left to the ryot. When a *shikmī* ryot pays rent in kind to his ryot landlord, the actual produce is divided after the crop has been reaped and threshed. In such cases the division is always into equal shares, and is called locally *kankut nisf*.

Mankhap.

Under the *mankhap* system the annual rent is expressed, not in terms of cash, but in so many maunds of grain per *bighā*, the value of which in cash at the market rate has to be paid to the landlord on the date fixed. This is a particularly oppressive form of rent to the tenant in bad years, when the outturn is

short. A less oppressive form of *mankhap* is met with occasionally, where the rent is fixed in maunds of grain, without specification of the kind of grain. Here, however, the landlord is bound to be a loser, as the tenant naturally pays in the grain that happens to be the cheapest.

Man-hunda.

A variety of this latter form of rent is *manhunda*, i.e., a fixed rent of so many maunds of grain on the whole holding, whether cropped or not cropped, whereas *mankhap* rent is, as a rule, levied only on the area actually cropped. In the Jamūī subdivision, where this system is known locally as *mankuta*, the cultivator has generally to deliver to the proprietor 12, 14 or 16 maunds of paddy per *bighā* of his holding. Instead of the actual paddy, the market value of it may be paid, and, in any case, the rental must be paid whether a crop has been reaped or has failed. As the rate is very heavy, it is generally found that ryots paying these rents are deeply in debt to the landlord, the arrears of every year being carried on against their names in the latter's accounts, irrespective of whether they have been barred by limitation or not. Fortunately such rents are not very common.

Hasta-būdī.

In some parts of South Monghyr a fairly common form of settlement is that known as *hastabūdī*, which consists of an arrangement that, if the land is cultivated with sugarcane, or one or two other crops, the rent shall be cash at a certain rate, while for other crops the rent will be *batāi* or *dānābandi*. The system is also called *paranpheri* and *nausakri*. Crops for which a cash rent is paid under these settlements are onions, *chīna*, *aluā* and *sakarkand* (sweet potato). In one or two cases it has been found that a cash rent is paid for land growing the *aghani* crop as well as a produce rent taken from the *rabi* harvest.

Class of labourer.	1894-95.	1904-05.	1907-08.
	A. P.	A. P.	A. P.
Superior mason ...	4 0 to 5 0	6 0	6 0
Common „ ...	2 0 to 3 0	4 0	4 0
Superior carpenter ...	5 0	5 0 to 8 0	6 0 to 8 0
Common „ ...	3 0 to 4 0	4 0 to 5 0	5 0 to 6 0
Superior blacksmith ...	8 0	8 0	8 0
Common „ ...	4 0	6 0	6 0
Male cooly ...	2 0	2 0 to 3 0	3 0 to 4 0
Female „ ..	1 0	2 0	2 0 to 2 6
Boy „ ...	1 0	1 6	1 6 to 2 0

WAGES.

The marginal table giving the daily wages paid for certain classes of labour sufficiently shows the upward tendency of wages in recent years. Agricultural labour is, however, generally paid in kind; and from reports for South Monghyr it would appear that the ordinary wage for unskilled labour is one seer of cleaned rice, which, at present prices, is equivalent to about 2½ annas per day.

Supply of labour.

The following remarks regarding the supply of labour in Monghyr are quoted from Mr. Foley's *Report on Labour in Bengal* (1906). "Emigrants to non-contiguous districts of Bengal in 1901 numbered 66,837, of whom 9,000 were in Calcutta, 4,000 in Burdwān, 3,000 in the 24-Parganas, 2,000 in Howrah and 1,000 in Hooghly. On the other hand, there were 6,000 in Dacca, 3,000 in Rangpur and 3,000 in Dinajpur, which shows that the emigration to Eastern Bengal was considerable. The Begusarai subdivision on the north of the river contains an extremely dense population, but the land here is very fertile. In this part the chief crop is the *rabi*, the *bhadoi* coming next, and the winter rice being comparatively unimportant. In the rest of the district the chief crop is the winter rice. A cooly earns from 2½ to 3 annas a day. Emigration from north of the river appears to be chiefly to Eastern Bengal, the people going away in November and December and returning after March. A good many from this part of the district appear also to be recruited by the jute presses in Eastern Bengal. The amount of labour obtainable seems to depend on the state of the crops, and varies from year to year; the number of landless labourers appears to be great, since labour is obtained from Begusarai at a cheap rate for Monghyr town, but in a good year the people are fairly well off, and might not care to migrate.

"With reference to the rest of the district, the northern part of the Sadar subdivision is not to be recommended as a recruiting ground, since the available labour is required in the district. The Jamālpur workshops run daily workmen's trains from Jamālpur, west to Kajrā, north to Monghyr and east to Bariārpur, and are contemplating extending these. Messrs. Ambler & Co. at Dharahrā also need all the labour they can obtain, and complain of its scarcity. In the west and south of the district, however, in thānas Sheikhpurā, Sikandrā, Jamūī and Chakāi, recruitment is to be encouraged, as the land is mostly poor; there are a large number of landless labourers, and the people generally are very badly off. There is some *rabi* in Sheikhpurā, but the land is mostly under winter rice. Emigrants go freely to the mills from here, and also (especially from the Chakāi thāna) to the coal-fields of Giridih and Jherriā, but probably considerably more labour could be obtained, especially for the mills and for handling goods, if it were sent for. The castes which go to coal seem to be mostly Musahars, Dosādhs and Nuniās, besides some Dhārhis. Labour would probably be easily obtainable from January till the rains broke. This part of the Monghyr district, I think, therefore, is to be recommended for labour of all kinds."

One class of labourers calls for special mention, the *kamiyās*, *i.e.*, landless labourers who bind themselves to life-long service. They are, in effect, farm servants given a small pittance but allowed a house. The following account, given by the Collector, Mr. Lockwood, a little over 30 years ago, is still to some extent applicable to this low class. "The lands in this district are chiefly cultivated by *kamiyās*, who are in point of fact bondmen to the landholder. They belong to the lowest castes, particularly Musahars and Dosādhs. I doubt whether there is a single Musahar in the district who is not a bondman. I have asked many of them, and received the same reply from all. It appears to be the custom for every man, directly he arrives at the age of puberty and wants a wife, to receive a few rupees under the name of a loan from the village landholder, and execute a bond similar to that annexed, which I procured at a village near Jamūī, and is a fair specimen of its class. It is said that not only are the bonds never liquidated, but that the landholder would refuse to accept the money if tendered; and, so far as I can learn, the simple clown gets so confused regarding what is due in shape of compound interest, that it never enters his head to liquidate his debt. These bondmen are paid about Re. 1-6 per mensem, and the interest of the bond is also nominally taken out in work. The *kamiyās* are a lean race, and the wonder is how it is they manage to subsist with their scanty clothing and insufficient food. But their women all take their share in labour, and the Government roads, zamīndāri embankments, and wood-cutting keep them from starvation. I have on many occasions urged them to emigrate, but they plead that their masters will not let them go, and that they prefer the ills they have rather than to fly to others they know not of." ***Kamiyās.***

The bond referred to is quoted as a curiosity among contracts. It runs:—"Agreement between A. B., a Musahar of village Mablepur, *pargana* Parbatpur, *zilā* Monghyr, on the one hand and Bābu C. D., Rājput, on the other. In consideration of receiving Rs. 5 in cash, to celebrate his marriage, A. B. hereby binds himself to plough, sow, irrigate and reap the fields of C. D., and perform faithfully all the duties of a *kamiyā* or bondman. The said A. B. binds himself to continue in the service of his master C. D., and never to refuse doing any work imposed on him. Morning and evening, day and night, he will be present and ready to work, and he will never absent himself even for a visit to a friend or relation without leave. If, on any occasion, the said A. B. should absent himself, that day's work will be placed to his debit, and he will be liable for such damages as Her Majesty's courts of law may direct. In addition to the above duties, the

said A. B. binds himself to furnish the said C. D. with the following commodities, as may be directed by a council of peers of the said C. D. :—thatching grass, bamboos, strings, wood and other things. This deed is executed in good faith, 22nd Asārh 1265 (*i.e.*, the 18th July 1858)." At the time Mr. Lockwood wrote, the amount advanced (Rs. 5) was still unredeemed after 16 years' service.

PRICES. The prices of food (in seers and chittacks per rupee) during the last fortnight in March for nearly 20 years are shown in the marginal table. The rise in the price of food during the last few years has been general through the Province, and is not due to local circumstances. The fall in the price of salt is ascribed to the reduction of the salt duty.

Years.	Common rice.		Gram.		Wheat.		Salt.	
	Sr.	ch.	Sr.	ch.	Sr.	ch.	Sr.	ch.
1891-95 (average)	14	7	20	3	14	11	10	2
1896-1900 („) ...	13	4	19	7	14	10	10	4
1901-05 („) ..	13	5	19	12	15	3	11	6
1908	9	8	11	12	9	0	20	0

MATERIAL CONDITION OF THE PEOPLE. A special inquiry into the condition of the agricultural classes was instituted during the recent survey and settlement of North Monghyr, the result of which is summarized as follows by the Settlement Officer:—"It may, I think, be assumed that the average cultivator's family in North Monghyr has a fair margin beyond the mere minimum subsistence allowance:—and any one who knows the area will readily recognize that without such a margin the effects of the frequent and disastrous floods would be felt much more severely then they are, and the vast sums of money lavished, more especially in the two western thānas, on litigation would not be forthcoming. The same fact is borne out by the figures showing the extent of indebtedness; barely 4 per cent. of the ryoti holdings, and only 2½ per cent. of the area covered. by them, are affected in whole or in part by sales or mortgages with possession. The total amount of recorded indebtedness is under 4 lakhs, which represent less than one-thirtieth of the net annual profits of cultivation, or barely half-an-anna in the rupee.

"The general position may be summed up thus:—The cultivator in Teghrā and Begusarai is well off in spite of high rents and extreme pressure of population on the soil, because the soil is highly productive, and especially favourable to the growth of the more valuable autumn and spring crops; in Gogrī rents are

low, but land is abundant and gives a fair return without any great expenditure of money in cultivation. In both areas the effects of bad seasons more or less counterbalance one another, and even floods, which sweep away or ruin hundreds of autumn crops, have their compensating advantage in an improved spring crop."

CHAPTER VIII.

OCCUPATIONS, MANUFACTURES AND TRADE.

OCCUPATIONS. ACCORDING to the statistics obtained at the census of 1901, 66·5 per cent. of the population are supported by agriculture, 13·6 per cent. by industries, 1·1 per cent. by commerce and 1·6 per cent. by the professions. Of the agricultural population, 42 per cent. are actual workers, and these include 8,000 rent-receivers, 420,000 rent-payers and 148,000 labourers. Of the industrial population 45 per cent. are actual workers, including 14,000 cow and buffalo keepers and milk sellers, 8,000 vegetable and fruit sellers, 7,000 grocers, 8,000 cotton weavers, 7,000 potters, 4,000 carpenters, the same number of basket and mat makers, and 5,000 shoe makers; fishermen and fish-dealers, oil-pressers and sellers, tailors and goldsmiths are also numerous. Of the professional classes 43 per cent. are actual workers, including 6,000 priests, 1,300 teachers and 1,700 musicians. Among those engaged in other occupations are 12,000 herdsmen, 5,000 *pālki*-bearers and 90,000 general labourers.

Agricultural classes. During the rule of the Muhammadans the largest landholders appear to have been Kāzīs, Malliks, Mīrs, Mīrzās and Shāhs, who were given land for services performed, whether military or civil. The south of the district was held mainly by the houses of Kharagpur and Gidhaur, which have played an important part in its history since early Muhammadan times, and have done much to preserve the old order of things. The house of Kharagpur, however, has now completely declined, the last of the estates being sold up by the Government and bought by the Mahārājā of Darbhangā; and at present the principal landholders south of the Ganges are the Mahārājā of Gidhaur and the heir of the late Rājā Bahādur of Khairā. In course of time, owing to the prosperity of the professional and commercial classes, the operation of the sale laws, and the indebtedness of the landholding classes, other classes, such as Banwārs, Agarwālās and Mārwāris, have risen to the position of zamīndārs. There are also a few instances in which the mendicant or Sannyāsi classes have acquired wealth and importance, as, for instance, the Mahants of Dularpur and of Sujā. Their connection with the land is,

as a rule, due originally to the piety of their disciples, who endowed the *maths* of their spiritual *gurus* with extensive properties. Other zamīndārs of recent creation are indigo planters, who, beginning generally as tenure-holders, become in the end proprietors, and, following their calling, constitute a small class of cultivating zamīndārs.

Tenure-holders are principally Bābhans, Rājputs, Kurmīs, Sheikhs, Christian indigo planters and Ghātwāls. The majority of them cultivate the best land in their tenure, while they settle the rest with others at advantageous rates of rent, so as to leave them a margin of profit after paying the zamīndār his dues. The lessees (*thikādārs*) were frequently occupancy ryots in the beginning, who thought it best to invest their savings in a business in which they had special proficiency. It frequently happened also that the zamīndār, being an absentee landholder, found that the most economical way of realizing rent from a distant zamīndāri was to give a lease of his land to persons who, being residents of the locality and cultivators themselves, had the confidence of the ryots and could realize rent more easily than a *gumāshta* or any other hireling deputed by the owner.

Among occupancy and non-occupancy ryots Bābhans, Goālās, Koiris, Dhānuks, Brāhmans, Rājputs, Kurmīs, Mārkandes, Santāls and the various classes of Muhammadans bulk largely. Agricultural labourers are mainly recruited from among the low castes, such as the Musahars, Bhuiyās, Dosādhs, etc.

Industrial classes. The principal castes engaged in producing fabrics and dress stuffs are the Jolāhās and the weaver caste known as Tatwā or Tānti, a functional group developed under the pressure of the natural demand for woven cloth. The Dhuniās card cotton; the Rangrez are dyers; and the Laheris make lac bangles; the Churihārs also are bangle-makers; and the Patwā makes fancy silk strings and fringes. Numerous castes prepare food and drink. The Hindu Goālās and Muhammadan Ghosis are dealers in milk and curds; the Chiks and Kasāis are butchers; the Telis are oil-pressers; the Kāndus are grain-parchers; and the Halwāis are confectioners. The Pāsis tap palmyra and date-palm trees and sell toddy; the Sunris are manufacturers and vendors of country liquor; and the Kallās and Kalwārs are Muhammadan distillers and liquor sellers. The Chamārs are the village tanners; while the Dabgars make skin or leather vessels used for *ghī*, oil, country saddles and the like. The Barhis are carpenters; and several castes work in bamboo, such as the Turis, Karangas (or Bangars), and Doms. Other bamboo-workers are the Mahlis, a Dravidian caste of labourers and palanquin bearers, who came

originally from Chotā Nāgpur. The Barais make the leaf platters used at Hindu ceremonies and festivals, and also make and carry torches. Among workers in minerals may be mentioned the Nuniā or saltpetre-maker, Sonār or goldsmith, Lohār or blacksmith, Thaterā and Kaserā (also called Kānsāri and Kansabanik) or brazier, and Kumhār or potter.

Commercial classes.

The chief commercial classes are Agarwālās, Agraharis, Mārwāris and Baniyās. Among Agarwālās the largest proportion are engaged in banking, trade, petty money-lending and similar pursuits. A few are zamīndārs and holders of large tenures, but in most cases their connection with land may be traced to a profitable mortgage on the estate of a hereditary landholder. The poorer members of the caste find employment as brokers, servants, and workers in gold and silver embroidery, and they take to any respectable pursuit except agriculture. The Agraharis are another trading caste, among whom the women are not secluded as among the Agarwālās, but take part in the business of their husbands by selling rice, flour, etc. Their business is generally that of tradesmen rather than that of bankers. Most of the Mārwāris, who are generally traders from Rājputāna and Central India, are bankers and traders, and are usually Jainas by religion. Among petty traders may be mentioned the Rauniārs and various Baniyā groups dealing in cloth and grain, the Tāmbuli or seller of betel-leaf, and the Kunjrā or green-grocer.

Professional classes.

The Brāhmans are naturally the most important of the classes engaged in a religious profession. They perform the religious ceremonies of the upper classes of Hindus as well as of those Brāhmans who, being engaged in other pursuits, are unable to attend to their own spiritual needs without the aid of some one especially skilled in the Sāstras. Among the literary classes the Kāyasths rank first. Clerical work is believed to be the original and characteristic occupation of the caste, and an illiterate Kāyasth is looked upon as a creature who does not justify his existence. Kāyasth tradition, however, puts a very liberal construction on the expression clerical work, and includes in it not merely clerical pursuits of a subordinate character, but business management; and estate *tahsīldārs* and *patwāris* are almost invariably Kāyasths. Some Kāyasths are in possession of considerable zamīndāris and tenures of substantial value, while comparatively few of them are to be found among the lower grade of cultivators. They form the majority of the school teachers; while the Sheikh, Saiyad, Mughal and Pathān are the classes from which the Muhammadan *maulvis* are principally drawn. The teaching of the latter consists mainly in the

exposition of religious texts, and the language taught is Arabic, Persian or Urdū. Medical practitioners are recruited from Hindu Baidyas and Muhammadan Sheikhs and Saiyads, the medical science practised by the Sheikhs and the Saiyads being known as the *hakīmi* system of treatment, while the Baidyas practise the Hindu system of medicine. The legal practitioners *i.e.*, pleaders and *mukhtārs*, are mostly Bengalis and local Kāyasths. The Kāyasths form the majority of lower grade practitioners, and in the subtlety and skill which they frequently display seem to be no unequal match to the Bengalis, who form the majority of the higher grade practitioners of the district. The pugnacious tendencies of the people, and the pleasure which the landholding classes find in the excitement of litigation, give ample employment to legal practitioners; and the profession has come to be regarded as one of the easiest means of acquiring a good social position, a competence, and, with good fortune, wealth.

MANUFACTURES.

The skill of the artizans of Monghyr and the excellence of their work have long had more than a local reputation. One of the earliest products of the district now extant appears to be the black stone throne or *masnad* of the Nawāb Nāzims of Bengal, Bihār and Orissa, which bears on one of the 16 facets into which the rim is cut an inscription in Persian to the effect that "this auspicious throne was made at Monghyr in Bihār by the humblest of slaves, Khāja Nagar of Bokhāra, in 1052 Hijra," *i.e.*, 1643 A. D. Later, in the 18th century, when Mīr Kāsim Alī made Monghyr his capital and set up an arsenal there, the manufacture of iron-work appears to have flourished. Raymond (Mustaphā Khān), the translator of the *Sair-ul-Mutākharin* (cir. 1786), indeed says:—"The European reader may possibly hear with surprise that the fire-locks manufactured at Monghyr proved better than the best Tower-proofs sent to India for the Company's use; and such was the opinion which the English officers gave when they made the comparison by order of the Council of Calcutta. The flints were all Rājmahāl agates, and their metal more mellow."

Mr. Twining, who visited Monghyr in 1794, when on his way up the Ganges with the Commander-in-Chief, Sir Ralph Abercromby, found much to admire in the iron-ware of the Monghyr workmen. "Iron ore," he says, "is more precious than gold to the industrious inhabitants of Monghyr, sustaining, by its abundant and cheap supplies, an extensive manufactory of iron utensils of almost every description. A traveller from Europe is surprised to see presented to him for sale

in the interior of India, knives and forks, saucepans, gridirons, and tea-kettles, which would not discredit an ironmonger's shop in London. But it is not the kitchen alone that Monghyr is able to supply, possessing an excellent fabrication of cabinet-ware, chairs, tables, sofas, cots, bedsteads, drawers, etc.—all made of a handsome black wood resembling ebony. The chairs and sofas, in particular, with cane bottoms, are extremely neat, and scarcely inferior to the European models after which they are made. The commerce of Monghyr in these articles is very extensive". He also informs us that the mineral water obtained from the hot springs of Sītākund was in great request, its principal virtue being "its purity and consequent wholesomeness, and also its property of remaining good for a great length of time in casks or bottles. For these reasons it is not only much drunk by the wealthier inhabitants of Monghyr, or such as can afford to send for it, but is often despatched to Calcutta for the use of persons about to undertake a long sea voyage. On these occasions it is either sent off in large jars, or in bottles filled at the spring. I was told that in the latter case it would preserve its tasteless purity for more than a twelve month. Recollecting, when I heard this, the offensive water of the ship on my way to India, I resolved, if it pleased God that I ever returned to England, I would take with me a few dozens of the water of Sītākund".*

From the journal of Bishop Heber, who visited Monghyr in 1824, we find that the industries of Monghyr were still flourishing. "I was surprised", he wrote, "at the neatness of the kettles, tea-trays, guns, pistols, toasting forks, cutlery and other things of the sort, which may be procured in this tiny Birmingham. The only thing which appears to be wanting to make their steel excellent is a better manner of smelting and a more liberal use of charcoal and the hammer. As it is, their guns are very apt to burst and their knives to break, precisely the faults which from want of capital beset the work of inferior artists in England. The extent, however, to which these people carry on their manufactures and the closeness with which they imitate English patterns show plainly how popular those patterns are among natives". The mineral water of Sītākund was still exported, some persons in Calcutta drinking nothing else, while muskets and pistols were made and sold at cheap prices, besides spears, which were even cheaper, one of the best only costing Re. 1-4. The Bishop purchased a number of the latter for his

* T. Twining *Travels in India a hundred years ago*, 1893.

servants, so that his cabin looked like "a museum of Eastern weapons". His narrative also introduces us to another industry which has now fortunately disappeared, viz., the production of talc for use in windows, blocks of talc, which divided easily into thin but tough laminæ as transparent as isinglass, being obtained from the Kharagpur Hills. Thirty years before his visit this was the only approach to glass usually seen in the windows of houses, even of those belonging to Europeans.*

Many of the industries mentioned by the early writers still survive and flourish; and to them have been added large and important industries, such as stone quarrying and the manufacture of locomotives at the great workshops of Jamālpur.

Railway workshops.

The largest industrial concern in the district consists of the railway workshops of the East Indian Railway at Jamālpur. These workshops, which are the largest manufacturing workshops in India, have been established for the construction and repair of rolling stock and plant connected with the railway. All the constituent parts of a locomotive can be constructed there, and railway materials of every description, except rails, are manufactured from malleable iron, cast-iron and steel. The motive power consists of 34 steam engines (including blowing engines, steam engines and small shunting engines), 59 electric motors of 895 horse-power and 21 electric cranes of 267 tons capacity. The average daily number of operatives employed in 1906 was 8,797, the wages of the native workmen varying from Rs. 3 to Rs. 50. They work from 7 a.m. to 11 a.m. and from noon to 4 p.m., except on Sunday, when there is a general holiday, and on Saturday, when work is carried on from 7 a.m. till noon. The iron foundry turns out 2,000 tons of castings, the steel foundry about 300 tons, and the rolling mills about 400 tons of iron and steel bars a month. The works cover 99 acres, of which 19 acres are roofed over. The value of the products increased from Rs. 24,50,000 in 1895 to Rs. 54,00,000 in 1906, and was Rs. 65,41,773 in 1908.

Slate quarries.

The following account of the slate quarries of Monghyr is given by Professor V. Ball in the *Economic Geology of India*: "In the transition rocks of the Kharagpur Hills there is a band of slates, from 6 to 12 feet thick, which is traceable for many miles on the northern margin of the hills between Rishikund on the east and the Gaura and Amrasani *kols* on the west. Being for the most part vertical, it can only be worked by steps on the side

* R. Heber, *Narrative of a Journey through the Upper Provinces of India*, 1827.

of the hills, or by actual mines. For many centuries this slate has been worked by the natives more after the fashion ordinarily practised with reference to veins of metallic ore than to deposits of slate; the petty mines and quarries serve to produce an amount of slate which is equal to the demand, but the cost is certainly high. Its chief employment is for roofing instead of tiles, and a large quantity is so used at Monghyr and the neighbouring town; curry platters, etc., are also made from this stone to some extent". This account was written many years ago before the quarries were developed.

There are now five slate quarries in the Kharagpur Hills not far from the Dharahrā railway station, situated at Māruk, Sukhal, Tikai, Garia and Amrasani. These quarries have been worked since 1864 by Messrs. Ambler & Co., who purchased the Basauni indigo factory from the late Mr. Deare and converted it into a slate factory. Formerly, work was carried on in an irregular fashion, the stone-cutters or quarrymen dividing their time between quarrying and cultivation. Now all are kept constantly employed at the quarries, and the slate-dressers, who formerly worked on their own account in Monghyr, upon materials purchased from the firm, are located at the factory and kept constantly employed. At the quarries themselves considerable changes have taken place, a system of tunnelling and underground working having been introduced instead of open quarry working, tunnelled inclines (or adits) being driven into the hill sides parallel to the slate strata. This became necessary when the outcrops were worked off, and though more expensive than the old system, has the great advantage of enabling work to go on during the rainy season. What is even more important, the slate being under cover retains what is technically called the "quarry waters" or moisture between the laminæ of the slate; this when dried up (as it very quickly does under a tropical sun) interferes with the splitting into thin and even plates suitable for pent roofing. The height of the working galleries from floor to roof is about 50 feet.

The stone quarried is a slightly metamorphosed phyllite, which, though not giving the thinnest variety of roofing slates, produces fine slabs, for which a more extensive use is continually being found. In 1886 a new branch of the slate business was started, that of enamelling slate, *e.g.*, for dadoes and the so-called black marble clock-cases, etc. This is not a new industry in Europe, but it was introduced into India for the first time by the firm. The output fluctuates greatly, the average outturn per annum during the 5 years ending in 1904-05 being 829 tons, but

in 1907 it was 2,286 tons. The labour force employed in the latter year numbered 385, of whom 259 worked below ground and 126 above ground. Wages range from $1\frac{1}{2}$ to 3 annas daily, but many do piece-work and can earn 8 to 12 annas a day. It is reported that the industry has great possibilities, but that the lessees appear to be hampered by the short terms of the leases granted to them by the proprietor, the Darbhangā Rāj.

Mica mines.

The south of the district contains part of the Bengal mica producing area, which roughly coincides with a great belt of schists and associated gneissose granite, some 12 miles broad and about 60 miles long, which stretches from Bendi in Hazāribāgh district through the south-eastern corner of the Gayā district north-eastwards to near Nawādih (Jhājhā) on the East Indian Railway in Monghyr. Here there are 4 mines at work, *viz.*, at Pankatwā in Gadi Mahesri opened in 1906, Beharā (1900), Kunruā (1906) and Bārāmasia (1906). The average yield during the five years ending in 1904-05 was about $14\frac{1}{2}$ tons, as compared with nearly 21 tons in the previous quinquennium, the decline being attributed chiefly to the product being outclassed by that of the Hazáribāgh mines. In 1907 the outturn was $36\frac{1}{2}$ tons, and the total number of employés was 452. The men employed are local residents who come daily from their homes in the adjoining villages. Wages range from 2 to 3 annas daily for men (averaging $2\frac{1}{2}$ annas), and are $1\frac{1}{2}$ annas for women and 1 anna a day for children. The largest mines are at Beharā, where there are 26 pits in 3 excavations, varying in depth from 9 to 60 feet, and at Kunruā, where there are 6 excavations of 6 to 30 feet. The process of mining is of a primitive character. The mica is generally discovered at the exposed outcrop of a pegmatite vein on a hill face and is followed from "book" to "book" by underhand stoping, which results in tortuous worm-like holes. The whole material extracted, consisting of mica, rubbish and underground water, is brought to the surface by a string of coolies working hand over hand on rudely constructed bamboo ladders.

There are some other mica mines not being worked at present which belong to the Mahārājā Bahādur of Gidhaur. These are the mines known as Naroda (in Beharā), Kachna, Chihira and Deharā, of which the last includes three mines formerly known as Agarghera, Piparjhama and Agpatthal, all situated in *mauzā* Beharā.

Other minerals.

Not far from the slate quarries of Dharahrā is a hill of quartzose granite or millstone grit, the stone extracted from which is utilized for grindstones. Lime is also exported from Monghyr in considerable quantities. The coarsest kind is made from *kankar*

there are a Lancashire boiler and two 250 H. P. horizontal engines; while water is pumped from wells into a reservoir containing 100,000 gallons, and thence into a tank on the roof.

The factory, which is in six divisions and has a fire wall running up the centre, has three storeys, and the chimney, 108 feet high, is a conspicuous landmark. In the cutting room the tobacco is prepared and cut by machines, which take tobacco at the rate of 300 lbs. per hour. The tobacco then goes into the machine room, where cigarettes are made at the rate of 400 per minute, and from there to the packing room. In this room the cigarettes are either packed by hand, or by machines which print and make the packets, and pack the cigarettes inside at the rate of about 12,000 per hour. The leaf house contains the plant for handling the tobacco as it comes from the fields and for packing it in hogsheads of 1,000 lbs. each, in which it is kept till required for manufacture. The carpentering plant is very complete, consisting of a frame saw for cutting logs into planks, circular and hand saws, planing, tonguing and grooving machines, etc. Two buildings have also been erected in the grounds to provide accommodation for the European foremen, who instruct the native labourers in the work.

The Company purchases tobacco from all parts of India and has a staff of American buyers from Virginia and Carolina for this purpose. The labour force at present numbers from 300 to 400, and efforts are being made to improve the present method of cultivating and curing tobacco in the tobacco-growing tracts.

Iron work. One of the oldest and most interesting industries of Monghyr is iron and steel work, in particular the manufacture of guns, which dates back to the time when the Nawāb, Kāsim Alī Khān, made the town his headquarters.

There is a general belief that this has long been a declining industry. Nearly 20 years ago, for instance, it was reported that it formerly flourished, in consequence of the iron produced by the smelters in the Kharagpur Hills, but languished when iron articles began to be imported, the iron workers finding more lucrative employment in the workshops of the East Indian Railway at Jamālpur. It is doubtful, however, whether the industry is quite so decadent as is supposed. At any rate, it appears to be more flourishing now than it was 30 years ago, for in 1876 an article on Monghyr as one of the trade centres of Bengal stated specifically—"Only four persons during the past year took out licenses for the manufacture of firearms, and the amount of guns and pistols turned out during that time did not, it is alleged, exceed one

hundred."* From Mr. Collin's *Report on Arts and Industries in Bengal*, it is clear that by 1890 the industry had revived, the average number of guns made annually being over 2,000. "Formerly", Mr. Collin says, "there were only five shops which sold guns at the surrounding *melās*. This was stopped under the Arms Act, and the manufacture was almost extinguished. A demand for cheap guns, however, still continued, and was supplied from abroad through Calcutta. The Monghyr gun-makers continued to protest to the authorities against the disabilities imposed on their trade, and the export from Calcutta of foreign guns was, it is said, stopped. However this may have been, a demand sprung up for Monghyr guns, and now in the place of five shops there are twenty-five. They make single-barrelled guns at about Rs. 10 each. They no longer make their own iron, but import it. The barrels are made of iron rolled into a cylindrical shape, welded together and then bored. All the parts of the lock, including the small screws, are home-made. The old gunmakers object to the new shops which have sprung up and say that guns are now made so cheap that they cannot be safe. They even applied for an Inspector to test the barrels, lest some accidents from bursting barrels should discredit the whole trade". This suggestion, it may be added, was not accepted by the then Commissioner of Bhāgalpur on the ground that it would be a needless interference with the industry.

Coming to more recent times, the returns shew that in the five years ending in 1899-1900 the number of guns and pistols exported was 11,575, representing an outturn of 2,325 per annum, which is even better than the figure quoted for 1890. In the next quinquennium, however, *i.e.*, in the five years ending in 1904-05, the number fell to 5,825, this marked decrease being attributed to the falling off in the demand, owing to the greater care taken in the issue of gun licenses, to the competition of superior weapons of European and American manufacture at cheaper rates, and to the high wages which the operatives are able to obtain at the railway workshops of Jamālpur. The present condition of the industry is described as follows by Mr. J. G. Cumming, I.C.S., in his *Review of the Industrial Position and Prospects in Bengal in 1908*: "The industry still thrives in Cossimbazar, so called after the Nawāb who brought a carpenter from Delhi for making gun stocks, from which small beginning this gun industry arose. There used to be 22 shops, but there are now only 13. The annual outturn of guns and pistols rose from 2,000 in 1890 to 3,000 in 1897. At

* Statistical Reporter, May, 1876.

there are a Lancashire boiler and two 250 H. P. horizontal engines; while water is pumped from wells into a reservoir containing 100,000 gallons, and thence into a tank on the roof.

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present, the number manufactured annually is about 800. It is really wonderful what fine results can be obtained by means of the crudest of methods and the simplest of appliances. The gunsmiths complained of loss of custom; but they appear to be sweated by the wholesale Indian firms in Calcutta, about six in number, who buy their guns at Rs. 8 to Rs. 10 for a single-barrel and Rs. 15 to Rs. 20 for a double-barrel gun. The guns made to order fetch higher values according to their quality. A single-barrel breech-loader costs locally Rs. 30, a double barrel breach-loader Rs. 50. A good workman can earn as much as Rs. 30 a month". Not only guns, but also pistols and sword-sticks are turned out by the artisans.

The following account of the method of manufacture is quoted from *A Monograph on Iron and Steel Work in the Province of Bengal* (Calcutta, 1907), by Mr. E. R. Watson. "Gun-barrels of three kinds are made, viz., plain, marked with simple twist (*mowa*), and damascened. The simple twist is a more or less regular spiral mark running round the barrel, the marking being in the metal just as in damascened work. The damascened barrel is marked all over with small spirals of about ¼ inch diameter. To make a plain barrel, a piece of Swedish iron bar is taken and hammered into a strip about 6 feet long, 1 inch wide and ¼ to ½ inch thick. This is then hammered into a close spiral, such as would be formed by winding the strip round a straight rod. Neighbouring coils of the spiral are touching. Thus, a rough tube is made, the bore being considerably less than required in the finished barrel. By heating and hammering, the coils of the spiral are welded together, and the wall of the tube has now become solid. To prevent the iron being spoilt by so many heatings, it is generally covered with mud before being put in the fire. In forging the ends of the tube a mandril is inserted into the bore to prevent the lumen closing up. The tube is now bored, and for this purpose an implement is used which may be likened to a large railway carriage key. The barrel is fixed firmly in position, passing through a hole in a large post, which is itself firmly fixed in the ground. A man now inserts a borer of small bore into the barrel and gradually bores through the barrel. This operation scrapes the sides of the lumen and makes the bore slightly greater and more uniform. A slightly larger borer is now inserted and the operation repeated, and gradually the bore is made larger and more uniform, until the desired size is attained. This operation must be done gradually and generally takes a man three days. The outside of the barrel is now filed up to the desired shape.

"To make a barrel with the simple twist marking, a number of strips of Swedish iron—say, about ½ to 1 inch wide, ¼ inch thick and 8 to 10 inches long—are laid alternating with the same number of soft steel strips of the same width and length, the steel used for this purpose being the bands taken from bales of imported cotton goods, etc. About 16 of these strips are piled together and held together by a soft iron strip, which is welded round them. We thus have a bundle about 8 or 10 inches long, 3 inches wide and ½ inch to 1 inch deep, showing the edges of the 16 strips at what may be called the surfaces of the bundles. This is now heated and gradually hammered into a strip, about 6 feet long, 1 inch wide and ¼ to ½ inch thick, in such a way that the lines along which the alternate layers of iron and steel have welded run the length of the strip. This strip is now welded with one of soft iron of similar dimensions, and the strip thus obtained is used for making a barrel in the same way as described already for the preparation of a plain barrel. Of course, the composite layer is kept outermost.

"To make a damascened barrel a number (say, eight) of composite strips are prepared in the manner already described, but they are made of smaller size. Each strip is then twisted many times until it looks like a long screw – say, 3 feet long, ½ inch diameter and with a ½ inch pitch. These eight screw-like rods are tied together and forged out into a long strip about 1 inch wide and ¼ inch thick. This is welded to a soft iron strip of similar dimensions, and the composite strip is made into a barrel in the way already described. Of course here also the composite layer is kept outermost. After the barrel has been filed up true and polished on the outside, the markings are brought out by the application of a solution of chemicals known as 'English mixture.'

"The guns usually produced are single-barrel muzzle-loading 12-bore shot guns fired by a cap, the cap-nipple being at the side of the breech-piece. The breech-piece is forged and filed out of one piece of soft iron, and is quite a complicated piece of work. This is screwed on to the barrel, the screw thread being made by English taps and dies. The largest shop in Monghyr belongs to one Burri Mistri, who is somewhat more advanced than the rest of the gunmakers. He can make a very good imitation of almost any gun you will give him—double-barrelled breech-loaders with choke-bores, etc. I noticed in his shop a tool for finally polishing the interior of the barrel, which was very similar to the tool used at the Government Small Arms Factory at Ishapore for the same purpose, *viz*, a hard steel tool with a rectangular polishing edge,

which is packed with pieces of horn, paper, etc., to fit the bore. He can "blue" plain barrels, and temper the lock, triggers, etc., so that they show a play of colours. The locks are generally chased with ornamentation after English patterns."

Iron smelting. Iron smelting was formerly carried on fairly extensively in the Kharagpur Hills, but it was given up there in consequence of the import of foreign iron, the smelters finding employment, and getting better wages, in the railway works at Jamālpur. It is still carried on, however, on a very small scale in the extreme south in the Chakāi thāna. The smelters, who are called Kol Mājhis, obtain iron ore from the beds of the hill streams and smelt it in rude furnaces in a primitive manner. The industry is almost dead, but the Santāl still prefers the iron thus prepared for the head of his arrow. The number of iron smelters returned at the census of 1901 was 640.

Gold and silver work. Gold and silver work is carried on by the local Sonārs on a small scale, but their work is of a very ordinary character. More finished articles are turned out at Kharagpur, where the artisans are said to have been introduced by the old Rājās of Kharagpur. The following account of the industry at this place is quoted from *A Monograph on Gold and Silver Work in the Bengal Presidency* (Calcutta, 1905), by Mr. D. N. Mookerji. "Of the 200 souls now in the town, about one-sixth are actively engaged in the trade, out of which they make only a moderate living. That their profit is small may be concluded from the migration of several of the younger men to larger towns, where their skill is better appreciated and more liberally recompensed. The majority of the jewels now made are bracelets, anklets with innumerable pear-shaped bells that tinkle musically, necklaces, earrings, belts and ornaments for the hair and forehead. A favourite means of enhancing the effect of the ornaments is to insert small cubes of gold and silver in the design. The surfaces of these cubes are brightly polished to resemble precious stones, and have an altogether dazzling effect when seen in the mass. Another equally common trick is to intersperse the jewel with small pellets of burnished silver. *Atardāns* are also made.

"But the thing for which Kharagpur is most famous is the gold and silver fish with a small cavity between the head and the body* used for storing perfumes. Large specimens of these fish are also occasionally used as caskets to present illuminated addresses in. The chief peculiarities of the fish are their extreme lightness and flexibility. The body consists of thinly beaten out ovals overlapping each other. One edge of the oval is scalloped

* It is really inside the head.

to resemble the scales of a fish, the plain half being hidden by the scalloped edge of the succeeding ellipse. These are loosely fitted on to each other and are kept together by fine wires running from the neck to the tail of the fish. As alternate scales are gold-washed, the combined effect of the gold and silver scales flashing in the sunlight is very pretty. The fish is usually built up from the tail, each successive ring being bigger than the last, till the required length is attained, and the head is then fastened to the last ring by two small hinges."

The carpenters and cabinet makers of Monghyr have great skill in making inlaid ebony cases, necklaces of betelnut wood, palm wood, horn and ebony, brooches and bracelets of antiquated shape and pattern. Besides these, they carve articles of furniture, and make boxes, walking sticks, and other small articles, which are inlaid with patterns in horn and ivory. But the Monghyr carpenters do not only excel in making inlaid cabinet-ware : they are equally clever in turning out chairs, tables, and almirahs at prices which make the export of such articles a source of considerable profit ; and the trade might be extended, if the carpenters could be persuaded to lay in a good stock of wood, and not use it until it is well seasoned. The kinds of wood chiefly used by the Monghyr carpenters are ebony, *paisār* (*Pterocarpus Marsupium*), *sisū* (*Dalbergia Sissoo*) and *kathal* (*Artocarpus integrifolia*). Wood work.

The following account of the industry is quoted from *A Monograph of Wood Carving in Bengal*, (Calcutta, 1903) by Chevalier O. Ghilardi: "I have observed that the wood-carving used for the frontages of houses and for their interior decoration is of very poor quality indeed. The reason is easily found in the fact that wood-carving, as it is understood in Bankipore, Patna and Gayā, is not carried on here. In reality, there is no wood-carving in Monghyr but only inlaid work, for which there is a fair demand and clever artisans. The small quantity of carving necessary in this inlaid work on small articles of daily use is made on ebony or mahogany wood, the depth of the carving not exceeding the thickness of a rupee; and therefore the work of the local artisans is not employed on heavy carving in *paisār* or *sisū* wood, such as pillars, architraves, friezes, doors, etc. The Monghyr carving has a certain reputation for the embellishment of inlaid work, and the craft has been handed down from father to son for several generations. The few families practising it were established here in the middle of the 18th century, and they were brought to Monghyr, as the tradition goes, by Mīr Kāsim with his gun-makers. It may be supposed then that the wood fittings

of the guns were the only articles worked upon in the very beginning of the industry by these *mistris*, who, it is known, excelled in making rich inlaid work on the gun carriages. When the demand for such work ceased in the course of time, the artisans devoted themselves to other branches of the industry, and applied their inlaid work to objects such as those in use at the present day."

Chevalier Ghilardi mentions the work of two men who were considered "the local celebrities of the profession" in Monghyr, and were specially selected to work on the exhibits of the Darbār Exhibition at Delhi. "These men doubtless possess talent, but they lack originality. The forms of the articles they make are in each case always the same, and the decorative motives are never changed. Whether it be the cabinet, the table, boxes, brackets, ink-stands, stools, frames, etc., the pieces have always the same form, the sole difference being confined to the proportions. When we have seen the small stock of these goods usually kept in a shop, all the other collections are mere repetitions, with more or less finish, which latter factor influences the cost of production."

Other industries. Among other minor industries may be mentioned basket-making, which is mostly carried on by the low caste of Doms, who make neat baskets from wheat straw and fibres of various grasses. Fancy baskets of a better class are also made of *siki* grass and fine bamboo chips woven together with silk or cotton thread; this basket-ware attracted attention at the Melbourne Exhibition of 1881. Pottery-making is a regular village industry, the articles produced being mostly porous water vessels. Cotton weaving is also carried on in the villages, coarse cloth being produced, but the industry is gradually dying out owing to the competition of cheap imported piece-goods. Coarse blankets are woven by a few families of Gareris, and there are a few dyers and calico-branders, the centre of the latter industry being at Sheikhpurā. The same place is also noted for the manufacture of tubes (*naichā*) for the hookah or Indian pipe. Saltpetre is manufactured on a very small scale, and the industry is not flourishing. There is a small manufacture of molasses, the *gur* of Gidhaur having a special reputation and selling generally at higher prices than that manufactured in other places. Aerated water is made from the mineral springs near Monghyr and exported.

TRADE. The district is favourably situated for trade both by rail and river. The most important river marts are Monghyr, Simariā, and Gogrī on the Ganges, and Khagariā on the Gandak. Monghyr, Barhiyā, Lakhisarai, Jamālpur, Sheikhpurā and Bariārpur

are the chief centres of trade on the railway, while a considerable volume of traffic passes *viâ* Tārāpur to Sultānganj station in the Bhāgalpur district. Monghyr being almost entirely an agricultural district, its export trade consists mainly of agricultural products, the chief of which are various food-grains, oilseeds, gram and pulses, wheat and mustard, chillies and tobacco leaf. There is also a considerable export of raw sugar and of *ghī*; and a small trade is carried on in lime, saltpetre and hides, the trade in hides being comparatively recent. Slate is exported from the quarries in the Kharagpur Hills, and much of the *khas-khas* grass used for *tattis* elsewhere is exported from Monghyr, being collected in the low-lying Pharkiyā *pargana* by the Khanjars or string-makers. Thatching grass is also collected and exported from the same locality. The principal imports are salt, piecegoods and coal, the greater part of the coal being sent to the railway workshops at Jamālpur. Other imports are rice, refined sugar, cotton twist and yarn, and kerosene oil.

From the south of the district *mahuā* is exported in large quantities for use in distilleries. *Sābe* grass is cut by Santāls and Naiyās in the Kharagpur and Mahesrī Hills and is sent to the mills for paper manufacture. Bamboos are cut in the Batiā and Mahesrī Hills during January and March, and make strong *lāthis*. They are sold for half an anna or one anna each to pilgrims, who throng the road at this season on their way to Baidyānāth. Each pilgrim generally takes back with him as many as he can conveniently carry, and probably disposes of them for a fair profit to his up-country brethren. Mica is mined extensively in Mahesrī and exported *viâ* Tisri and Giridih; and the Mahārājā of Gidhaur has a few mica mines in Chakāi, which are leased out to Bengalis. At Nawādih railway station (Jhājhā) there is a thriving trade in *biris*, *i.e.*, native cigarettes made of a little tobacco rolled up in the leaf of the *kend* tree, which is supposed to be very aromatic when used in this way. Santāls and Naiyās get one pice per *bindā* or small bundle of these leaves, and they can pluck and bring in six to eight *bindās* a day. The tobacco is imported from Calcutta and from the north of the district. The actual makers of the cigarettes get 4 annas per thousand, which they can earn in a day, and the manufacturer gets Re. 1 to Re. 1-4 per thousand for the cigarettes from Calcutta firms. The leaves of the *sāl* tree are also exported in large quantities for the preparation of leaf-plates, which refreshment vendors at railway stations use for serving out fried gram and other delicacies to hungry travellers.

CHAPTER IX.

MEANS OF COMMUNICATION.

DEVELOPMENT OF COMMUNICATIONS. TILL within comparatively recent times the chief highways of commerce, and the main routes by which this district was connected with other parts of India, were the river Ganges and the road running along its southern bank. Local tradition ascribes the latter to the Emperor Sher Shāh, and it is known to have been the highway along which Muhammadan armies passed in their marches to and from Bengal and North-Western India. The Ganges, however, appears to have been used far more by travellers, several of whom have left accounts of the journey up and down the river. From these accounts and from other sources we learn how great the cost of travelling, whether by road or river, used to be. Those who wished to go by road from Calcutta, a distance of 301 miles, had to pay no less than Rs. 406, of which Rs. 301 represented the wages of *pālki*-bearers and the balance the hire of the *pālki*. Those who went by river had, according to a return for 1781, a journey of 45 days from Calcutta, and its cost depended upon how many *dandis* or boatmen were engaged. For a budgerow the rate varied from Rs. 2 to Rs. 8 per diem, while larger boats called "woollocks," *i.e.*, *ulanks*, cost from Rs. 22 to Rs. 29 a day. Steam vessels do not appear to have gone so far up the river until 1828, when a vessel called the *Hooghly* came up from Calcutta; the passage, up and down, was performed at an average speed of $4\frac{1}{2}$ miles an hour.*

The East Indian Railway was extended to Monghyr in February 1862, and since that date several other lines have been constructed. First a line, now known as the Loop Line, was constructed with a great bend to the north, in order to follow the Ganges; and then, when traffic increased, a chord line was made from Lakhisarai to Khāna. Ten years ago the construction of the South Bihār Railway continued the line to Gayā on the west, where it meets the Grand Chord Line; and more recently the Bengal and North-Western Railway extended its system

* The Good Old Days of Honourable John Company (reprinted, Calcutta, 1906), Vol. I, page 488, and Vol. II, pages 15 and 22.

through the north of the district, the line being opened to traffic in 1900. Since then the Company owning the latter railway has constructed a branch line running northwards from Mansī through the Gogrī thāna into Bhāgalpur.

RAILWAYS.

The district is, on the whole, well served by railways, those to the south of the Ganges being broad gauge and those to the north metre gauge. South of the Ganges the Loop Line of the East Indian Railway passes through the district from east to west and the Chord Line from north-west to south-east; while the South Bihār Railway runs through the Sheikhpurā thāna westwards to Gayā, and there is also a branch line leading from Jamālpur to Monghyr town.

East Indian Railway.

Loop Line

The following are the stations on the Loop Line, proceeding from east to west, and the distances between them. The first station is Bariārpur, 291 miles from Calcutta, and then, in order, come Jamālpur (6 miles), Dharahrā (7 miles), Kajrā (11 miles), Kiul (10 miles), Lakhisarai (1 mile), Mankathā (4 miles) and Barhiyā (5 miles), the station last named being on the western border of the district. This line presents some interesting engineering features. Shortly before reaching Jamālpur, it passes through the northernmost ridge of the Kharagpur Hills by a tunnel called the Monghyr tunnel. This tunnel, which till recently was the only one on the East Indian Railway, is 900 feet in length, 23 feet in height and 26 feet in width. After leaving Jamālpur, the line proceeds for about 30 miles close to the Kharagpur Hills, and between Kiul and Lakhisarai crosses the river Kiul by a fine lattice girder bridge of 9 spans of 150 feet each. It then takes a sharp curve in a northerly direction, and 4 miles further on crosses the Halahar river by another lattice girder bridge of 4 spans of 150 feet each. In this latter portion the line is laid along an embankment pierced by a number of culverts in order to prevent damage from the floods of the Ganges.

Chord Line.

The following are the stations on the Chord Line and the distances between them. The first station is Simaltalā, 217 miles from Calcutta, and the next in order are Jhājhā (11 miles), Gidhaur (7 miles), Jamūī (9 miles), Mananpur (10 miles) and Kiul (7 miles). From the latter place, trains run on to Lakhisarai and Barhiyā, which have been already mentioned under the account of the Loop Line. The Chord Line in this district is marked by some steep inclines and passes through picturesque hill scenery. After leaving Simaltalā, it runs through a pass between the hills, and then through some deep cuttings till it reaches Jhājhā, long known as Nawādih. The latter

station, which is situated near the hills, contains quarters for the accommodation of the Company's servants, and is a changing place for engines, a second engine being generally attached to goods trains to enable them to ascend the steep incline between this station and Simaltalā. The line then runs close to the base of the Kharagpur Hills till it reaches Kiul, a large junction, at which the Chord and Loop Lines meet, and from which the South Bihār Railway runs south-west to Gayā.

South Bihār Railway. The latter railway has a length within this district of about 23 miles, and after leaving Kiul and Lakhisarai passes two stations, viz., Serāri (10 miles from Lakhisarai) and Sheikhpurā, 6 miles further on.

Monghyr branch line. The only other line in the south of the district is the Monghyr branch line, 6 miles long, which connects Jamālpur and Monghyr, and has an intermediate station at Purabsarai, one of the *mahalās* of Monghyr on the outskirts of the town.

Bengal and North-Western Railway. North of the Ganges the country is served by the Hājīpur-Katihār extension of the Bengal and North-Western Railway system. Proceeding from west to east it skirts the Ganges fairly closely for some miles from Bachhwārā to Begusarai. Thence it continues due east to Sāhebpur-Kamāl at a greater distance from the river, which takes a sharp bend south before reverting to its easterly course. From Sāhebpur-Kamāl to Mansī the railway follows the river closely in a northerly bend, and then again assumes a south-easterly direction, roughly parallel to the river. There are short branch lines from Barauni and Sāhebpur-Kamāl to the Ganges at points opposite Mokāmeh and Monghyr, the termini being Simariā Ghāt and Monghyr Ghât, respectively. Excluding these two short branch lines, the length of the line within the district is about 75 miles, and the following are the stations and distances between them.

Proceeding from west to east the first station is Bachhwārā, and then in order come Teghrā (6 miles), Barauni flag station (3 miles), Barauni junction (1 mile), Tilrath (5 miles), Begusarai (5 miles), Lākho (4 miles), Lakhminiā (7 miles), Sāhebpur-Kamāl (6 miles), Khagariā (8 miles), Mansī (5 miles), Maheshkund (7 miles) and Pasrāhā (7 miles). Barauni is an important junction on the line, for a branch line to Simariā Ghāt and the steamer plying between it and Mokāmeh Ghāt establish communication between the Bengal and North-Western Railway and the East Indian Railway.

From Mansī a line has recently been constructed due north through the centre of Gogrī thāna, which will eventually run to Supaul in North Bhāgalpur, and to Bhaptiāhi on the Khanwā

Ghāt branch of the Bengal and North-Western Railway near the Nepāl frontier. It is expected that this line will be of great value to the district in providing direct communication across a tract intersected by numerous rivers and channels, which now render traffic by road most difficult.

The Bengal and North-Western Railway Company has also surveyed a railway from Darbhangā to Khagariā, but the project has not yet been sanctioned. Sanction has, however, been given recently to the construction of lines from Sankarpurā to Samāstipur and to Laheriā Sarai (Darbhangā) *viā* Singhai, and land is to be taken up for these extensions.

ROADS

The District Board maintains the main roads, which have an aggregate length of 1,344 miles, 90½ miles being metalled and 1,253½ miles unmetalled, besides a number of village roads, chiefly rough unmetalled tracks, with a total length of 207 miles. South of the Ganges the principal roads radiate from three centres, viz., Monghyr, Lakhisarai and Jamūī. The following are the most important roads from Monghyr :—(1) The Bhāgalpur road, extending in this district from Monghyr to Ghorghāt, with a length of 15¼ miles, of which the first 12½ miles have been metalled. It passes by Mahādeo Bazar and Bariārpur, where there is an old inspection bungalow at the 11th mile, and by Kalyānpur 12½ miles from Monghyr. The road is believed to date back to the Muhammadan period, and has trees planted on both sides up to the 14th mile. (2) The Patna road, extending from Monghyr to Barhiyā, with a length of 39 miles, of which 2 miles are metalled. It passes by Bahā, Surajgarhā, and Balgudar, and crosses the Dakra Nullah at the 4th mile, the Gandri in the 20th, the Kiul in the 28th and the Halahar river in the 31st mile. These rivers all have ferries, except the Kiul, which, however, is fordable when the floods subside. There are inspection bungalows at Bahā in the 12th mile and Surajgarhā in the 20th mile. (3) The Kharagpur road, 23 miles long, leading from Monghyr via Bariārpur to Kharagpur. The first portion of this road as far as Bariārpur is the first section of the Bhāgalpur road mentioned above, and the second portion of the road, which is 11¾ miles long, runs from Bariārpur to Kharagpur. The road is metalled throughout and crosses the river Man close to Kharagpur by a stone concrete causeway 195 feet long. At Kharagpur there is an inspection bungalow. This road is continued to Guddih 13½ miles from Kharagpur, and thence to Mallepur 10½ miles further on. At Gangtā in the 8th mile there is a branch road leading eastwards to Sangrāmpur, and thence a road 20 miles long leads northwards to Sultānganj in the Bhāgalpur district.

The following are the chief roads leading from Lakhisarai:—(1) The Jamūī road, 21½ miles long, of which 2 miles are metalled. It passes through Manjhwe, where there is an inspection bungalow, and there is another inspection bungalow at Lakhisarai. (2) The Sikandrā road, which is an unmetalled road, is 13½ miles long.

The following are the principal roads from Jamūī:—(1) The Sheikhpurā road, 29 miles long, which extends from Jamūī to Sheikhpurā *viâ* Sikandrā. There are inspection bungalows at Jamūī, Sikandrā (12½ miles from Jamūī) and Girhinda (1 mile from Sheikhpurā). From Sheikhpurā there is a continuation of this road, 11 miles long, running north-east to Barbighā on the border of the Gayā district; and from Sikandrā another branch road leads due east to the Gayā district. (2) The Santāl Parganas road, 39 miles long, which extends from Jamūī to Punhasi on the borders of the Santāl Parganas. It crosses the river Kiul in the 3rd, the Sukhnā in the 9th, and the *Barnar* in the 13th mile, these three streams being unbridged. It then passes through Batiā, where there is an inspection bungalow at the 23rd mile. Proceeding southwards, it runs over the Batiā pass and continues through hills and jungle, and over three unbridged streams, to Chakāi at the 32nd mile, where there is another inspection bungalow. It then branches off to the south-east to Punhasi, 8 miles from Chakāi, and thence to Deoghar. There are several important branch roads connected with this road, viz., from Batiā a cross-road to Jhājhā (Nawādih), 10½ miles long, a cross-road from Chakāi to Simaltalā, 15 miles long, and another road from Chakāi to Bhamardih on the borders of the Hazāribāgh district, 8 miles long.

North of the Ganges there are 798 miles of roads, which gives practically half a mile of road to every square mile of superficial area. Only 43 miles, however, are bridged and drained throughout, including 13 miles of metalled road; 268 miles are embanked and partly bridged and drained; the remainder are surface and fair-weather roads. The main roads are:—(1) The Tirhut road, 45½ miles long, extending from Steamer Ghāt on the Ganges, north of Monghyr town, through Tilwar to Rasidpur. It passes through Lakhminiā, Balliā, Begusarai and Teghrā, all important markets, but it has lost much of its importance owing to the railway, with which it runs parallel. (2) The Ruserā-Gogrī road, 56 miles long, which runs roughly parallel to the road just mentioned. It starts from Ruserā in the Darbhangā district and passes through Derariā, Bariārpur, Manjhaul, Parihārā, Khagariā and Gogrī. This road is the

main route through the centre of North Monghyr. (3) The Nepāl road, 16½ miles long, from Mansī to Bakhtiyārpur and Balhi on the Bhāgalpur border. Thence it continues north through the Bhāgalpur district to Supaul, Bhaptiāhi, and Kandauli on the Nepāl frontier.

In thāna Teghrā, and in the western and eastern portions of thāna Begusarai, there are numerous branch roads providing fairly easy communication from one part to another and to the railway line; but with the exception of the Nepāl road, Gogrī thāna is practically without means of communication other than surface and fair-weather roads. The nature of the country, the numerous streams, and the liability of the whole of the central area to inundation make the cost of embanked roads prohibitive. The difficulties and expense of road-making in this area may be gathered from the fact that in the first eight miles of the Nepāl road from Mansī even in the driest weather three ferries, and for the greater part of the year, five ferries have to be maintained.

WATER COMMUNICATIONS.

The Ganges, which intersects the district from west to east for over 70 miles, is navigable at all seasons of the year for river steamers and the largest country boats. A considerable river-borne trade is carried on, the steamers of the India General and River Steam Navigation Companies conveying goods and passengers to a number of places between Calcutta and Patna. The East Indian Railway also maintains a ferry steamer service across the Ganges from Monghyr to the opposite bank of the Ganges and to Khagariā and Gogrī. Another steamer service connects Mokāmeh Ghát on the East Indian Railway with Simariā Ghāt on the Bengal and North-Western Railway.

The Little Gandak is navigable for large country boats all the year round, but is only used by river steamers as far as Khagariā, a few miles from its junction with the Ganges. During the dry season the channels at the entrance become unnavigable for river steamers, and dredging is required to allow for their passage throughout the year. The Tiljūgā is also navigable for country-boats all the year round, but only small craft of 10 tons burden can ply on it during the hot weather. It is not used by river steamers, the number of snags in the river bed for the first few miles being an obstruction to navigation. In 1902-03, the India General Steam Navigation Company tried to run steamers up to Dhamahra Ghāt from the Ganges at the Kosi Bridge, in order to tap the large grain export traffic of the adjoining country; but the experiment proved a failure. Boats are also largely used as a means of communication in the northern

portion of the district, where a large area remains under water during the rains.

CONVEYANCES.

The conveyances generally in use, whether boats or carts, are the same as in other parts of Bihār and call for no special description. In the south, however, the people use a small cart of primitive make, called *sāgar*, which is characteristic of the uplands of Chotā Nāgpur. The wheels are solid circles made of *mahuā* or *simal* wood joined by a *sāl* wood axle, on which are bound a couple of bamboos uniting the wheels to the yoke. This cart is mainly used for the conveyance of timber from the jungle. Where the roads are too stony or steep for the easy passage of carts of this prehistoric type, grain, *mahuā* and other produce are mainly carried by pack-bullocks.

POSTAL COMMUNICATIONS.

It is of some interest to compare the present state of postal communications with what it was a little over a century ago. From a table of rates of postage issued in 1795 we find that the postage from Calcutta of a letter weighing 2½ tolas was 4 annas, and heavier letters were charged for at an increasing rate, one rupee being charged for letters weighing 4½ to 5½ tolas. An accident which happened to the *dāk* boat in that year shows us how scanty was the correspondence under this system of rates. A *dāk* boat containing the Calcutta letters despatched to Bhāgalpur and Monghyr having been upset and all the letters lost, a list of both mails was published. The list was not a long one, for there were only 4 private and 4 service letters for Bhāgalpur, besides a copy of the "Morning Post" and 12 magazines, while for Monghyr there were 3 private and 2 service letters and 8 magazines only.* In striking contrast to this is the fact that in 1906-07 no less than 2,636,010 postal articles were delivered in the district, including 1,146,886 letters, 1,239,784 postcards, 118,690 packets, 110,734 newspapers and 19,916 parcels.

There are altogether 55 post offices in the district and 247 miles of postal communication. There is a Government telegraph office at Monghyr, and 8 postal-telegraphic offices have been opened at Begusarai, Gidhaur, Jamālpur, Jamūī, Khagariā, Lakhisarai, Sheikhpurā and Khairā. It may be added that the value of the money orders issued in 1906-07 was Rs. 16,45,470 and of those paid Rs. 21,37,013, while the total amount deposited in the Savings Bank was Rs. 5,39,345, the number of deposits being 4,585.

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* The Good Old Days of Honourable John Company (reprinted, Calcutta, 1906), Vol. I, p. 484.

CHAPTER X.

LAND REVENUE ADMINISTRATION.

UNDER the rule of the Mughal emperors the district appears to have been included in *Sarkārs* Hājīpur, Tirhut and Monghyr. The greater portion was apparently comprised within *Sarkār* Monghyr, which was assessed to Rs. 7,41,000 by Todar Mal in 1582. According to Mr. Grant's account (1787), this *Sarkār* was "altogether or for the most part unsubdued, and probably unexplored, as held by independent or refractory zamīndārs;" and we may perhaps accept his view that it was only included in the assessment owing to "the ambitious conquering policy of the Moguls, having always in prospect the entire subversion of the lesser as well as the greater states of Hindostan."* However this may be, *Sarkār* Monghyr must have embraced areas not included in the present district, for when the *Dīwāni* was taken over by the British in 1765, it extended over 8,270 square miles, assessed to a net revenue of Rs. 8,08,000. REVENUE HISTORY.

The district was constituted in 1832 by the transfer of several *parganas* from the districts of Bhāgalpur, Bihār and Tirhut, the land revenue being, it is reported, Rs. 3,82,330 paid by 1,049 estates with 5,583 registered proprietors. Two years later *pargana* Chakāi was transferred from the district of Rāmgarh, and other changes were made in 1839, 1845 and 1846. At that time land revenue, excise and other revenue were, for the most part, paid into the treasury at Bhāgalpur, and the accounts were not kept separately. This continued to be the practice till 1850, when the land revenue of Monghyr was Rs. 7,49,230, the number of estates being 3,581, and of proprietors or co-parceners 26,933. In 1874-75 the number of estates on the revenue roll had increased to 4,053 and the land revenue to Rs. 9,40,340; and it is now nearly the same, the collections in 1907-08 being Rs. 9,32,238.

Owing to the land revenue accounts of Monghyr not having been kept separately before 1850, it is not possible to institute any comparison between the present land revenue and the figures for earlier years. It is, however, known that the demand

* Fifth Report of the Select Committee (reprinted, Madras, 1883), Vol. I, pp. 507-8.

increased largely during the first half of the 19th century as the result of resumption proceedings. At the Permanent Settlement a large proportion of the area was claimed as revenue-free or *jāgīr* and escaped assessment. In fact, it is estimated that in eight *parganas* of North Monghyr, which were transferred to this district from Tirhut, one-eighth of the area was not assessed. By 1831, however, the resumption proceedings had raised their revenue from one to two lakhs. In *pargana* Pharkiyā also the resumption proceedings instituted after the survey of 1835-38 raised the demand from Rs. 46,226 in 1795-96 to Rs. 88,039 in 1846. The demand, which was progressive, has since increased in that *pargana* to Rs. 1,26,238.

SURVEYS AND SETTLEMENTS. The first professional survey was carried out between 1835 and 1838 in *pargana* Pharkiyā by Lieutenant Egerton. This survey was determined upon in order to demarcate certain *wairana* lands, *i.e.*, tracts of waste land outside the ambit of the settled and cultivated villages, to which it was held that the Permanent Settlement did not extend. The survey was confined to boundaries and had neither the accuracy nor the completeness of the subsequent revenue survey. The latter was carried out in the rest of the district by Captain Sherwill in 1845-47, the survey of *pargana* Pharkiyā being formally given the dignity of a revenue survey. A survey of *diāra* lands subsequently took place in 1865-66; the Srīnagar-Banaili estate in North Monghyr, with an area of 174 square miles, was surveyed and settled between 1887 and 1894; and 47 square miles in thānas Teghrā and Begusarai were surveyed in 1895-96 in connection with the settlement of the Narhan estate (1893-98). More recently survey and settlement operations have been extended to North Monghyr and to the Government estates south of the Ganges, work being commenced in 1899 and concluded in 1904. The remainder of South Monghyr is now being surveyed and settled.

ESTATES. According to the Collectorate returns, the number of estates on the revenue roll in 1907-08 was 8,119, including 8,002 permanently settled estates, 61 temporarily settled estates and 56 estates held direct by Government; and the current demand of land revenue was Rs. 9,26,000. Owing to the backward condition of the country at the time of the Permanent Settlement, its incidence is low, amounting only to one-fifth of the gross rental of the district. It is particularly low in North Monghyr, where only a small portion of the area was assessable even as late as 1850; and though a large increase in the demand was obtained in *pargana* Pharkiyā in comparatively recent times, that assessment was necessarily low, because even then a large percentage

of the area resumed was not under cultivation. In the total land revenue-paying area of this portion of the district the incidence of revenue per acre is only annas 6-7, while the assets are Rs. 2-9-9 per acre. Thus the zamīndārs of North Monghyr enjoy 85 per cent. of the assets instead of 10 per cent., the nominal share which was reserved to them by the Permanent Settlement.

Subdivision of property is known to have gone on rapidly, the number of estates on the revenue roll rising from 4,053 in 1874-75 to 8,119 in 1907-08, *i.e.*, by 100 per cent. in 33 years. Apart, moreover, from the partitions recognized by Government, private partition has gone to extreme lengths. In North Monghyr, for instance, (for which alone accurate statistics are available), though the total number of estates according to the Collector's registers, is 4,367, the Settlement Officers had to frame 9,730 separate records of proprietary interests. Also, it was found that 901 estates had been privately partitioned into no less than 5,899 *pattis* or shares, for each of which a separate sub-record had to be prepared. Nine per cent. of the revenue-paying and 10 per cent. of the revenue-free estates had been privately partitioned, and on an average there were 7 *pattis* in each estate. The number of proprietors was 83,410, and was greatest (21 on the average) in privately-partitioned revenue-paying estates, and least (3 on the average) in jointly-held revenue-free properties, many of which are of a petty size.

The area belonging to each proprietor is extremely small, enquiry showing that an average village of 599 acres is ordinarily divided among six different *pattis*, with no less than 51 proprietors, and that each proprietor's share is only about 12 acres. In Gogrī thāna an estate averages 285 acres and each proprietor's interest 69 acres; but in thānas Teghrā and Begusarai the estates are exceptionally small, averaging only 40 and 70 acres respectively, while each proprietor's share is 4 and 5 acres, respectively. In these two latter thānas alone *khewats*, or records of proprietary interest, had to be prepared for no less than 26,011 estates, 9,831 *pattis* and 68,237 landlords, the smallest recorded subdivision of proprietary rights being $\frac{1}{2,480,000,000}$ of an anna. In a single plot of land, the area of which was just over half an acre, there were 1,582 co-sharers, each of whose shares represented only ·00036 of an acre, or 7¼ square feet.

A special enquiry was also made by the Settlement Officers regarding the transfer of proprietary rights during a period of 10 years in nearly a third of the area of North Monghyr. It was found that one out of every five *pattis* had been transferred by sale in whole or in part, and that just under one-eighth

of the area of the selected villages had changed hands in the decade.

Zirāt and *kāmat.* Out of the total area occupied by landlords in North Monghyr, only 619 acres have been recorded as *zirāt* or proprietor's private land. Under *kāmat*, which is the term ordinarily used in this area instead of *zirāt*, are locally included all lands in the landlord's cultivating possession, as well as lands which, though settled with tenants, have at any time been bought in by the landlord at sales of ryotī holdings for arrears of rent. Nearly 5 per cent. of the total number of tenancies, covering 10 per cent. of the occupied area, were recorded as *bakāsht mālik*, that is to say, as in the cultivating possession of the proprietor, but not proprietor's private land.

Government estates. There are 117 Government estates in Monghyr, of which 61 are temporarily settled, while 56 are held under direct management. Altogether, 79 were surveyed and settled at the same time as North Monghyr, and these constitute the bulk of the Government estates, the remainder being (1) the four temporarily settled Bhaisundā *Mahāls*, which will be mentioned later, (2) some town estates, such as Monghyr fort, and (3) a number of petty mofussil estates, consisting of a plot or two marking the site of an abandoned police outpost, cattle pound, etc. Of the 79 estates dealt with, 32 estates, with an area of 95 square miles, lie in North Monghyr, and 57 estates, with an area of 57 square miles, are situated south of the Ganges.

The largest class of estates, consisting mainly of *diāra* estates, includes those resumed at different dates, but mostly between 1825 and 1840, under Regulation II of 1819. Forty of these are either *Izad Mahāls*, viz., lands not included in the original settlement through mistake, or subsequent accretions or formations by alluvion. Besides these, there are 8 estates (5 in Gogrī, 1 in Surajgarhā and 2 in Sheikhpurā) which are known as *Wairana Mahāls*. Those in the north of the district were portions of *tappa* Saraunjā, which was entirely waste at the time of the Permanent Settlement, and was therefore excluded from settlement. Those in the south were unsettled waste lands lying within the ambit of *parganas* settled with the Rājā of Kharagpur, and of which he refused settlement, when it was proposed to resume them. Another group includes 15 estates which were at one time permanently settled estates in the *diāras*, for which the proprietors took remission of revenue, when it was discovered during the revenue survey that they had diluviated. They were taken possession of by Government, on their subsequent reformation, and in some cases managed direct and in others leased to farmers

or to the original proprietors. Ten estates came into the hands of Government at different times by purchase at revenue sales; five others were formed from excess or *amānat* lands out of the area purchased by Government from Buniād Singh, the principal zamīndār of *pargana* Pharkiyā in the beginning of the 19th century, and from other proprietors, for distribution in the shape of revenue-free grants among the East India Company's pensioned or invalided sepoys. One estate represents land acquired for the East Indian Railway Company, but no longer required for railway purposes. The following is an account of the distribution of the estates in the different thānas of the district.

Begusarai thāna contains 7 *diāra* estates covering an area of over 28 square miles, of which the majority lie within fairly easy reach of Begusarai town, and the remainder are just opposite the town. There are also 15 inland estates grouped round Sisauni, about 6 miles north of the railway near the Burh Gandak river, which cover, all told, an area of less than 2 square miles. The largest estates are Arāzi Bhawānandpur with an area of over 17 square miles, Jāfarnagar nearly 5 square miles in extent, and Mahazi Bhawānandpur and Akbarpur Barāri covering about 3½ and 2 square miles, respectively.

Gogrī thāna contains 7 inland estates, covering an area of over 20 square miles, and 7 *diāra* estates, viz., five estates which, as mentioned below, have been recently traced, Tetrābād, which is only 8 acres in extent, and Binda *diāra*, which has an area of 43 square miles. The estate last named is now bisected by the Ganges, and for police purposes is divided into two estates, Shumali and Janubi, of which the former is in the jurisdiction of Gogrī thāna and the latter of Monghyr thāna. Of the inland estates, all, except Parbata, which is not far from Binda *diāra*, are of considerable size; Cherakhera, Agar and Dhanupra lie some 16 miles north of Khagariā railway station, not far from where the Tiljūgā enters the district; Goas and Morasi are even more inaccessible, lying off any good road some 10 miles north of Maheshkund station; Arāzi Jalkar Mohani is close to Jamālpur Gogrī. These six large estates contain mostly low lands suitable for paddy cultivation, while in the small one, Parbata, high lands predominate and the *bhadoi* and *rabi* harvests are the most important.

In 1908, after the conclusion of the settlement, four petty estates, which were purchased by Government at revenue sales and were long treated as diluviated, were traced and brought under direct management. These estates are called Jāgīr Raushan Khān Naik Thāna Jāfra, Jāgīr Basti Singh Sipāhi Thāna

Jāfra, Jāgīr Mānik Singh Sipāhi Thāna Jāfra, and Jāgīr Gurdayāl Naik Thāna Jāfra. The fifth estate, entitled Dand Sukul Naik Thāna Jāfra, is still under water.

In thāna Monghyr there are 33 Government and temporarily settled estates with an area of 48 square miles. There are two inland estates, Amānat Sarkār Itahri and Bargoriā, which cover barely 120 acres between them, though the lands of the former are scattered over no less than 7 villages, some of which are near Bariārpur railway station and others near Jamālpur. Of the *diāra* estates, Kutlupur, Tārāpur and Zamīn Digrī (or Decree) are the largest, Kutlupur covering 20 square miles, Tārāpur about 13, and Zamīn Digrī nearly 9 square miles, or 42 square miles in all. Tārāpur adjoins Binda *diāra*, Zamīn Digrī is close to Monghyr fort and railway station, while Kutlupur is some 14 miles west, on the border of thānas Monghyr and Surajgarhā. A number of petty estates are grouped just opposite or alongside Monghyr town, and the remainder are midway between Monghyr and Kutlupur.

In Surajgarhā thāna, there are 12 estates covering a little more than 8 square miles; but Rahatpur with an area of 3 square miles, and Kherho Paranpur covering a little over 1 square mile, are the only two of importance. Rahatpur and five other petty *diāra* estates are all fairly close to Surajgarhā, while the inland estates are grouped round Lakhisarai and Kiul.

In Sheikhpurā thāna Government holds 2 estates situated some 16 miles south of the station of that name; they cover an area of about one-third of a square mile each.

The effect of the rent settlement recently concluded has been to increase the rent-roll in estates under direct management from Rs. 53,319 to Rs. 64,518 or by 21 per cent., and the incidence of revenue is now Rs. 2-6-9 per acre. Assuming no alteration in allowances to settlement-holders and farmers, the revenue of temporarily settled estates has been increased from Rs. 36,235 to Rs. 44,451 or by 22 per cent., and of farmed estates from Rs. 14,371 to Rs. 19,847, or by 37 per cent. There had been no alteration in the revenue demand of these two latter classes of estates for periods varying from 20 to 30 years, and the incidence of the new revenue is Re. 1-10-9 and Re. 1-12-7, respectively.

Of the total number of holdings in Government estates, 68 per cent. have been recorded with rights of occupancy, three-fourths of these being *diāra* holdings, occupied for more than 12 years continuously; 31 per cent. have been recorded as non-occupancy, the majority of which are also *diāra*. Some difficulty

about status arose from the practice, once common in Monghyr, of granting large speculative leases of unculturable *diāra* to residents of Monghyr, who had no intention of cultivating for themselves, but took leases at low rates in the hope of being able to make a profit by subleasing later at high rates. The terms of the original lease made it necessary in some cases for the Settlement Officers to record speculative tenure-holders as ryots, and this accounts for the number of under-ryot tenancies recorded.

The estates known as the Bhaisundā *Mahāls* are a curious survival of the early settlement of *pargana* Pharkiyā. At the time of the decennial settlement, revenue was specially and separately assessed on the assets derivable from grazing fees. This assessment was called *bhaisundā* and continued to be made even after the Permanent Settlement. When resumption proceedings were started in the *pargana*, and the land settlement was made permanent, the Bhaisundā settlement still continued to be temporary. The result of this arrangement, of the numerous changes in ownership which have taken place during the period that has since elapsed, of the enormous increase in the cultivated area and the corresponding decrease in the area suitable for grazing, is that in recent years there have been constant defaults of the settlement holders of the Bhaisundā *Mahāls*, who are in most cases not the proprietors of the villages in which those *mahāls* lie. Of late years it has been difficult to get any one to take up their settlement, and it has consequently been proposed by the Settlement Officer that these *mahāls* should be struck off the revenue roll as the current terms of settlement expire. Bhaisundā *Mahāls*.

The recent settlement has shown that in North Monghyr rent-paying tenures cover 19 per cent. of the area and rent-free tenures 2 per cent., and that only 4 per cent. is sublet. Sub-infeudation ordinarily extends only to the first degree and is not of the complicated character so common in Lower Bengal. The area cultivated by tenure-holders themselves is less than 3 per cent. of the occupied area. The average area of their holdings is least in Begusarai and Teghrā, and largest in Gogrī. In the former two thānas indigo-planters form the bulk of the tenure-holders, and as they hold from numerous petty proprietors, the size of the holdings is naturally small. In Gogrī, on the other hand, there is less subdivision of proprietary interests, and the tenure-holders are largely *thikādārs* holding entire villages, in which the comparative cheapness and unproductiveness of the land tend to swell the size of the holdings, which they keep in their direct cultivation. TENURES IN NORTH MONGHYR.

Rent-free tenures.

The most numerous rent-free tenures consist of religious grants, mostly of a small size. A considerable area is covered by maintenance grants made by proprietors to their relatives, and a small quantity of land is held under service tenures. There are also 87 *mālikānā* grants consisting of lands held rent-free in perpetuity by former proprietors; though few in number, their average area (nearly 10 acres) is considerable.

Rent-paying tenures.

The great majority of the rent-paying tenures are temporary. Less than one-quarter are permanent tenures, and the area occupied by them is only 2 per cent. of the total area and one-eighth of that occupied by temporary tenures. Of the latter most are farming leases, and nearly all the remainder are leases on *zarpeshgi*, *i.e.*, usufructuary mortgages. A small minority are of a miscellaneous character, such as *satua patua*, under which both principal and interest are liquidated by the annual rent paid by the mortgagees.

Indigo factories.

Indigo planters are the most numerous class of tenure-holders in this part of the district, holding, according to the settlement returns, 47,102 acres in thānas Teghrā and Begusarai as temporary tenure-holders and under-tenure-holders, besides 9,912 acres as proprietors. Permanent tenures only cover 1,450 acres, and are mostly small areas leased from the proprietors or purchased from previous holders with the express object of providing a safe location for the factory buildings. Altogether, the planters are interested as landlords in 13 per cent. of the whole Begusarai subdivision.

The predominance of temporary tenures is very marked and is due to the fact that, until recent years, the average planter considered it more profitable to be a temporary lessee than a proprietor except, perhaps, of a share in a village or two adjoining the factory. "Temporary tenures", writes Mr. Coupland, "have been the planter's main stand-by. Native proprietors were, as a rule, only too ready to find some one who would pay them something more than the average rent-roll of the village, and the planter by this means not only got a certain amount of land for indigo, *i.e.*, the proprietors' *bakāsht* lands for direct cultivation, and some percentage (usually 5 per cent. or *panchkathiyā*) of the ryots' holdings for cultivation either direct or through the tenants, but he also acquired local influence and opportunities for securing labour. It was not to the planter's interest to enhance rents or harass the tenants in any way, and hence, here as everywhere in Bihār, the indigo-planter as *thikādār* has been, as a general rule, the most considerate of landlords."

In South Monghyr a number of estates were formerly held on the *ghātwāli* tenure, especially in the Kharagpur estate. The origin and nature of these tenures have been described as follows in a judgment delivered by the Privy Council in 1855.* "The mountain or hill districts in India were inhabited by lawless tribes, asserting a wild independence, often of a different race and different religion from the inhabitants of the plains, who were frequently subjected to marauding expeditions by their more warlike neighbours. To prevent these incursions it was necessary to guard and watch the *ghāts*, or mountain passes, through which these hostile descents were made; and the Muhammadan rulers established a tenure, called *ghātwāli* tenure, by which lands were granted to individuals, often of high rank, at a low rent, or without rent, on condition of their performing these duties, and protecting and preserving order in the neighbouring districts. Nothing could be more deplorable than the state of the provinces under this system. Murder and rapine were common throughout the country; more than half the lands were waste and uncultivated; and neither the ryots nor the zamindārs had any inducement to improve them, as any increase in their value had only the effect of increasing the Government assessment.

TENURES IN SOUTH MONGHYR.

Kharagpur *ghātwāli* tenures.

"It was considered by the East India Company that the first step towards a better system of Government and the amelioration of the condition of their subjects would be to convert the zamīndārs into landowners, and to fix a permanent annual *jamā*, or assessment to the Government, according to the existing value, so as to leave to the land proprietors the benefit of all subsequent improvements. Accordingly, they determined to make the assessment in the first instance for a period of ten years, with a view to its being ultimately made permanent." After describing the decennial settlement, the judgment goes on to say that at this time Rājā Kādir Alī was the zamīndār of Kharagpur, "a considerable principality including many *parganas*," and that a very large quantity of land had been granted by his ancestors on the *ghātwāli* tenure.

"The extent and particulars of these vast estates, and the nature of the *ghātwāli* tenures, were well known to the Government of Bengal at the time when the settlement was made. Some years before, in consequence of disturbances which had taken place in the country during the time of Kādir Ali's father, the Government had found it necessary to interfere with a

* *Lilanand Singh v. Government of Bengal,* Moore's Indian Appeals, Vol. VI, p. 101, *et seq.*

military force, and having displaced the then Rājā and restored tranquillity, had placed the zamīndāri under the charge of one of their own officers, Mr. Augustus Cleveland, who had the management of it up to the year 1781, about which time Kādir Alī (his father having died) was put into possession of the Rāj. It appears that Mr. Cleveland, during the time that he was in charge of these estates, had granted no less than 87,084 *bighās* of land upon *ghātwāli* tenure, in conformity with the orders of Government. It appears from other evidence that the grants before Mr. Cleveland's time to the *ghātwāls* reserved a payment of two annas per *bighā* as a fee or perquisite to the zamīndār; that some *sanads* were granted unadvisedly by Mr. Cleveland without such reservation, but that he afterwards insisted on such payment being made to the Government while he was in charge on behalf of the Government, and that all grants subsequently made by the Rājā of Kharagpur contained the same reservation. . .

"In 1813 a report was made by the Collector of Bhāgalpur to the Magistrate of Bīrbhūm, in answer to certain enquiries with respect to *ghātwāli* lands in his district. The Collector states that the *ghātwāli* lands in his district are of four kinds. First, the lands already referred to as granted by Mr. Cleveland. These he states to have been allotted in the environs of the forests, at the foot of certain mountains 'to certain *ghātwāls* and watchmen, in lieu of salaries, to attend to and guard the watch stations at the passes, and to patrol the precincts of the villages, that no mountaineers might be able to descend from those passes of the mountains to commit night attacks, to invade or assault, or to plunder money or cattle, or to create disturbance'. The second class the report describes as 'the *ghātwāls* attached to the Kharagpur estates, who pay a stipulated rate of rent of their lands and villages being bound to protect and guard the highways, to watch the stations at the passes, to prevent disturbances being created by the mountaineers, thieves and highwaymen. They hold their lands in virtue of *sanads* granted by the zamīndār of Kharagpur except some who have received theirs from the former authorities.'

"The report then proceeds to state that when the zamīndār, or Government authority, wishes to appoint a *ghātwāl* to guard the frontiers of the villages, it is his duty to ascertain the produce of the villages, the quantity of *ghātwāli* lands therein, and, after deducting a certain rate in the ratio of the guards with the *ghātwāls*, in lieu of wages, to fix a certain rent to be paid by the *ghātwāls*. After mentioning other descriptions of *ghātwāli* lands, he states his opinion that the *ghātwāls* have no right of inheritance or proprietary interest in their lands, but hold right

of possession as long as they perform the terms and conditions of their *sanads*. The report then states that at the time of the decennial settlement the *ghātwāls* were not treated as independent *tālukdārs*; that no settlement was made with them, but that they were included in the settlement of the zamīndār of whom their lands were held. In 1816, another report was made by the Collector of Bhāgalpur, in which it is stated that the *ghātwāls* pay a fixed rent to the zamīndār of Kharagpur, and continue under his control, direction and subjection, while the Rājā is answerable to the Collector for the rents of the entire district of Kharagpur."

Under the provisions of the decennial settlement, the Bengal Government, in 1790, assessed the whole of the zamīndāri of Kharagpur, including *ghātwāli* lands, at a fixed *jamā*. This settlement was made perpetual in 1796, under Bengal Regulation I of 1793, at the same fixed *jamā*. In 1838, the Government set up a claim to resume the *ghātwāli* lands for the purpose of revenue assessment; but the claim was dismissed, on the grounds that (1) the *ghātwāli* lands were part of the zamīndāri of Kharagpur, were included in the permanent settlement of the zamīndāri, and were covered by the *jamā* assessed on that zamīndāri; and (2) lands held under *ghātwāli* tenure were not liable to resumption under Regulation I of 1793.

At the time this suit was instituted, the Kharagpur estate was still in possession of the Rājā of Kharagpur, but it was sold up for arrears of land revenue in 1840 and purchased by Rājā Bidyānand Singh, the grandfather of the present proprietors of the Banaili estate, and by Balnāth Sāhu, who next year transferred his interest to Bidyānand Singh. On his death, the suit was carried up to the Privy Council by his son and heir Rājā Līlānand Singh. It was then decided that the Kharagpur *ghātwāli* tenures are perpetual and hereditary grants of land, which cannot be resumed by Government. After this decision, the *ghātwāli* tenures were restored and the Rājā instituted suits to resume. Government, however, ruled in 1863 that the *ghātwāli* services were still demanded from him, and that, so long as Government demanded them, he could not resume the tenures. The Rājā thereupon agreed to pay Rs. 10,000 a year in lieu of the services for which he was responsible, he being left to make what arrangements the Courts would allow with his *ghātwāls*. When, however, he instituted suits in 1864, the Courts decided that, although Government had dispensed with the *ghātwāls*' services, the lands could not be resumed, and that the *ghātwāls* had permanent hereditary tenures at a fixed *jamā* and could not be evicted except for

misconduct.* On the other hand, it was held in 1866 in another case, on a consideration of the terms of a lease under which a *ghātwāl* held his lands, that the zamīndār could resume them when the *ghātwāli* services were no longer required.†

There have been numerous other cases regarding the *ghātwāli* tenures of Kharagpur, in which their legal incidents have been laid down. In one case it was decided that the lands of the *ghātwāls* are not capable of alienation by private sale or otherwise, and are not liable to sale in execution of decrees, except with consent of the zamīndār and his approval of the purchaser as a substitute for the out-going *ghātwāl*.‡ In another case it was held (1) that a *ghātwāli* tenure in Kharagpur is transferable, if the zamīndār assents and accepts the transfer, which assent and acceptance may be presumed from the fact of the zamīndār having made no objections to a transfer for a period of over 12 years, and (2) that in dealing with a *ghātwāli* tenure the Court must have regard to the nature of the tenure itself, and to the rules of law laid down in regard to such tenures, and not to any particular school of law or the customs of any particular family, inasmuch as a *ghātwāli*, being created for a specific purpose, has its own particular incidents and cannot be subject to any system of law affecting only a particular class or family. In the latter case it was pointed out that there is this difference between the *ghātwāls* of Bīrbhūm and those of Kharagpur that the former are appointed by Government, and the latter by the zamīndār.§

Most of the *ghātwāli* tenures of Kharagpur have now been sold up by the proprietors of the Banaili Rāj and let out on *mukarari* leases. A portion of village Mangrar in *pargana* Parbātpārā is still held in *mukarari* by the descendants of the former *ghātwāls*, who retain the title of Thākur, but the other *mukbararidārs* are outsiders, lawyers of Bhāgalpur, Baniyās of Jamūī, etc.

Chakāi *ghātwāli* tenures.

Originally the estates in *pargana* Chakāi to the south were similarly held on *ghātwāli* tenure. About 1774 the lawless state of this tract led the British to place it in charge of Captain James Browne, who settled the estates with the *ghātwāls* with two exceptions. These two exceptions were Dumri and Mahesrī, which were settled directly with the proprietors, the story being

* *Manranjan Singh* v. *Lilanand Singh*, (3 W. R., 84.)

† *Lilanand Singh* v. *Sarwan Singh*, (5 W. R., 292.)

‡ *Lilanand Singh* v. *Durgabati*, W. R. Sp. No. 1864, 249; *Guman Singh* v. *Grant*, 11 W. R., 292.

§ *Ananda Rai* v. *Kali Prasad Singh*, (I. L. R. 10 Calc. 677; S. C. 15 Calc. 471.)

that the *ghātwāl* tenure-holders fled at the approach of Captain Browne, their reputation as dacoits and brigands being too strong for them to face a Government officer without fear of the consequences. In the case of Dumri, however, the *ghātwāls*, finding that in their absence a settlement had been made of their tenure, returned and obtained a *sanad* settling it with them under the Rājā of Gidhaur. Of the estates settled with *ghātwāls*, only two are now held by their descendants, viz., Tilwa and Kewal. The others have passed into the hands of the Mahārājā of Gidhaur, Chetru Rai, Akleswar Prasād and others of Rohinī.

Ghātwālī mukararis. The ruin of the *ghātwāls* of Chakāi is attributed to their improvident system of management and to their family customs. Generally, the eldest male member in the nearest line of descent succeeds to the *gadi*, as it is called, though occasionally the widow of a proprietor has been allowed to hold as Thākurain. Other members of the family are provided for by *mukarari* grants called *bābuānā*, which are generally inherited by the descendants of the original grantee, though they originally were meant for the support of the grantee during his life-time only: a *mukarari* which terminates with the life of the grantee is known as *hīnhayāti*. In addition to *mukararis* granted to members of the family, the *ghātwāls* used to lease out large areas of jungle land in perpetual *mukarari*, at a nominal rental, for the extension of cultivation. Numerous rent-free grants were also made as service and religious tenures on the slightest grounds. The proprietors' rent-roll thus stood little chance of increasing, while their expenditure was in excess of their income. They consequently got deeply into debt, and had to mortgage their estates, which were subsequently sold up in liquidation of the debts and purchased by the mortgagees. The *mukarari* tenures granted by them have in most cases passed into the hands of the new landlords, either by purchase or by forcible resumption, and in Chakāi not many have survived.

Thikā system. Another interesting class of land tenures is that known as the *thikā* or *mustājirī*, which is common in the Jamūī subdivision. Here few villages are held directly under the proprietor. The majority are held by *thikādārs* or *mustājirs*, who, in the more highly cultivated villages of Jamūī thāna, are mere farmers of rent. They make their profit, for the most part, out of the cultivation of lands which they hold by virtue of their position as *thikādārs*; but in the more or less jungly villages, which make up the greater part of the subdivision, they have a status which it is often difficult to define. In the course of the settlement proceedings, these *thikādārs* have been divided into

three classes. (1) First, there is the ordinary farmer, an outsider pure and simple, who takes on *thikā* a village with which he has no previous connection, with the object of collecting rents and making a profit out of the margin between his collections and the amount payable under the lease. Persons of this class are being recorded as *ijārādārs*. (2) There is next the case where the proprietor has given a *thikā* lease to a person who, prior to the execution of the lease, was a ryot of the village and had occupancy rights in his lands. He is also being recorded as an *ijārādār*, but the lands in which he had previously acquired occupancy rights are recorded as his occupancy lands. (3) The third kind of *thikādār* is the person who originally received from the proprietor a reclamation lease for the village, *tolā* or *chak* in question. In some instances the original lease is still extant, and is called a *chakband* lease. It defines by boundaries the area within which the lessee has the right to reclaim and the original rent fixed. In a few cases that rent has not been changed to the present day, but in the majority of cases there have been frequent enhancements of rent. Such enhancements have often been accompanied by the execution of new *thikā* leases or *miādi kabuliyats* for periods usually of 7 years. The original lease is not producible in many cases, but from the history and circumstances of the village or *chak* it may generally be inferred without any doubt that such a lease did exist, or that the predecessor in interest of the present *thikādār* began his connection with the tenancy on a verbal agreement which had the same effect as a *chakband* lease. These cases are being dealt with under the relevant provisions of the Tenancy Act. For instance, if the present holder can show that the lands within the tenancy now in his own occupation were reclaimed by himself or by his predecessors in interest, the presumption will be that he is a ryot for the whole area. If it appears that the original lessee at once sublet the whole or most of it to other persons introduced by him for purposes of reclamation, and that the lands, if any, held by him were originally reclaimed by others, it may be presumed that the present lessee is a tenure-holder. In the great majority of cases, however, the terms of the Bengal Tenancy Act, read in the light of the facts, necessitate the conclusion that the tenancy is ryoti.

The following account of the *thikā* system is extracted from a note contributed by the Settlement Officer. "The system originated in the grant of a tract of jungle land for the purpose of reclamation to some ryot, who generally belonged to one of the aboriginal tribes, such as the Santāls, Naiyās or Bhuiyās.

The first lease was granted on a very low rent to be paid for a term of years, generally 7 years. The original lessee, with the members of his family and some fellow castemen as partners, built their huts on the land, and subsisting at first mainly on *mahuā* and other produce of the jungle, commenced to clear the forest, dam up streams, and carve their beds and banks into fields. With the gradual increase of cultivation the rent was enhanced at the end of every septennial period, not on any accurate computation of the amount of cultivation, but probably after a certain amount of haggling between landlord and tenant as to what the latter could now afford to pay.

"The original reclaimer and his descendants have in many cases disappeared from the village, and a new *thikādār*, who was brought in as a cultivator by the first, reigns in his place. He still lets out for cultivation such lands as remain fit for reclamation, and generally conducts the agricultural administration of the villages; but the principal object of his existence is no longer to turn the jungle into fields for his own profit and that of the zamīndār, but to act as a medium between the zamīndār and the ryots of the *tolā*, whereby the former may be able to realize his rents with the least possible difficulty. The zamīndār deals only with the *thikādār*, on whose shoulders falls all the burden, if he cannot realize from the ryots the full amount of their rent. Where the *thikādār* is still merely an ignorant ryot of the village promoted to be rent collector, he frequently has no voice in the assessment of rents on the various holdings in the village. His own rent is increased every five or seven years according to his agreement, generally verbal, with the proprietor, and he gets a *hukumnāma* from the proprietor to increase the rents of the ryots by a certain proportion so as to make up the increase in his *thikā* rent. In many *tolās*, where there is no longer scope for reclamation, the *thikādār* is an outsider, frequently a servant of the zamīndār, who is allowed a small profit on the amount which he realizes from the ryots. The same septennial increase is taken in these cases also; but sometimes a *tolā* is met with where the limit of increase has long ago been reached.

"Where the *thikā* system exists for actual reclamation purposes, it is, or would be, if properly managed, the best possible. The *thikādār* is directly interested in developing the agricultural resources of his village as fast and as far as possible, because he gets for his own profit the rent that he can realize from the lands cultivated within each period of settlement. Even in this case, however, the system is liable to abuse through careless management, for the landlord takes no accurate account, at the end of

each period of lease, of the amount of land actually brought under cultivation during the period, but increases the rent by mere guess-work. The result is that the rent goes on increasing arbitrarily even long after the maximum of cultivation is reached. If the cultivators are Santāls, they stand this up to a certain point, till they think that their profits are less than they can make in some new area, when they depart, leaving the results of their labours to Goālās, Bābhans, Modis and others. Where the limit of reclamation has been reached, as far as is possible with the means and capital at the disposal of the *thikādār* and ryot, or where the settlement is one for the farming of the rents merely, the *thikā* system is bad in every way. The periodical demands for increased rent lead to bad feeling between the proprietor and tenants. The burden of the increase tends to fall more and more on the low caste ryots, who cannot resist the *thikādār's* demands, as the higher caste Bābhans and Rājputs do. In consequence, the incidence of the rents on these tenants becomes so great, that the failure of the crops in any year drives them to borrowing first on the security of their cattle and household goods, then on that of their holdings, which pass in a few years into the hands of the Modis and Bābhans, who have superior resisting power and outside sources of income.

"Further, in its extremest form, the *thikā* system is a system of bleeding. The temporary farmer cares for nothing but to get as much profit as he can out of the village during the term of his lease. He will not make any outlay on improvements because his period is too short for him to expect any adequate return; and he cannot be at all certain that he will be able to get the lease for a succeeding term. The ryots themselves have to pay rents too high to allow them to expend any money even on the upkeep of such irrigation works as exist, and the *thikādār* will not assist them. Consequently, not only is there no development of the resources of the village by formation of irrigation works, which are absolutely necessary for the security of crops in the area; but such tanks and *āhars* as do exist are allowed to fall into disrepair and to silt up. In fact, the *thikādār* prefers that they should silt up, because he can then annex their beds to his own *bakāsht* land and grow excellent *rabi* crops of wheat and barley on them. The practical result of the purely farming system is thus to decrease the quantity and quality of cultivation in the village rather than to increase it, and to throw a more and more heavy burden on the shoulders of the ryots, whose rents increase while their crops diminish, and who have no one to whom they can turn for assistance".

The largest revenue-free tenure in the district is the Abhaipur *pargana* held by the *khānkah* or monastery at Maulānagar, the grant of which was confirmed by a *sanad* of Council, dated 9th February 1786. The proceeds of the estate are intended for feeding travellers and beggars, keeping up a school and mosque, and also for the personal expenses of the endowed family. Generally, however, rent-free tenures in South Monghyr are of a petty nature and of several kinds, such as *sivottar*, *brahmottar*, *devottar*, *bhātottar*, *jāgīr*, *baksh* or *baksh lākhirāj*. In the Chakāi *pargana* a number of these tenures were created by *ghātwāls*, often on trifling grounds. For instance, a Brāhman recited a chapter of the Rāmlilā on an auspicious Tuesday and he was given 2 *bighās* of rice land as *brahmottar*; another acted as priest in a *Satnarain kathā* and was given 3 *bighās*. Such grants are mostly of recent origin, the *sanads* being from 30 to 60 years old. Some of the latter contain terrible imprecations on any of the successors of the donor who may interfere with the grant. *Bhātottar* tenures were similarly created by the *ghātwāl*, each of whom had his *bhāt* or *jongleur*. These men, who seem to have a hereditary genius for composing extempore adulatory verses, served as the chroniclers of the *ghātwāls*' genealogy. Many *jāgīrs* or service tenures also owed their origin to the *ghātwāl*, who hardly ever paid anybody in cash, but had his drummer, his bugler, his potter, his carpenter, his *paik* and his *barkandāz*, his barber and his *dhobi*, as well as his hereditary priest. All these were paid in *jāgīr*, and most of the *jāgīrs* have been left untouched by the present proprietors. Rent-free tenures.

Baksh grants are another curious kind of tenure, which was common in the *ghātwāli* estates. It is reported that it was considered necessary for the dignity of a *ghātwāl* chief to keep a number of mistresses, and their children were generally maintained by means of rent-free *baksh* grants, *baksh* being the root of the Persian verb *bakshīdan*, 'to grant'. Some of these illegitimate children exercised considerable influence, and several *sanads* by which they made *brahmottar* and *sivottar* grants are still in existence. Again, *baksh* grants were made to the *patwāris*, *dīwāns*, and other Kāyasth employés of the *ghātwāl*. For instance, a Kāyasth of Kiwa was engaged as tutor to a son of a *ghātwāl*. After 2½ months it was found out that the boy had become wondrously learned, and a *baksh* of 40 *bighās* of land was immediately given to the tutor. *Baksh.*

The great mass of the tenants are settled and occupancy ryots. In North Monghyr the number of holdings of this class is 282,332 or more than 89 per cent. of the total number of occupied holdings; and over 81 per cent. of the occupied area is held by RYOTS' HOLDINGS.

tenants with occupancy rights. The average size of a holding, *i.e.*, the area held by tenants under a single landlord, is nearly 2¼ acres. It is least in Teghrā and Begusarai, which are the domain of petty landlords and of subdivision of proprietary interest. It is greatest in Gogrī, which is, generally speaking, owned by comparatively big proprietors. Barely one in 500 holdings has been recorded as held by ryots at fixed rents or rates of rent, and only 1,871 acres are so held. Non-occupancy holdings account for over 3 per cent. of the total number of holdings and average nearly 3½ acres in size. Rent-free ryots hold 2 per cent. of the holdings with an average area of 1¼ acres, while under-ryots hold nearly 6 per cent., the average area of their holdings being only 1 acre. Many of the under-ryots are, as elsewhere, servants of the actual tenants, and in lieu of, or in addition to, wages get a small part of the superior tenant's holding on which to build a house, and cultivate a small area attached thereto on their own behalf.

A certain number of under-ryots consist of indigo planters holding under the *kurtauli* system, by which the factory, in consideration of an advance equivalent to several years' rent and interest, is allowed to cultivate a portion of the tenant's holding for a limited period.

***Chakband* system.**

In the Jamūī subdivision a number of ryots hold under the *chakband* system, which is analogous to the system of *thikā* leases granted for the purpose of reclamation, a *chak* of land being leased out to whoever wished to reclaim it on a lump rental for a term of years. At the time of the revenue survey of 1847, it may be explained, the jungle was much more continuous and extensive than it is now, and large tracts of land forming one estate, but comprising numerous *bastīs* scattered throughout the jungle, were surveyed as one village. These revenue survey villages are now divided up into numerous villages, known locally as *mauzās*, *tolās* and *kitas*. The *mauzā* is the traditional site of the original jungly village, and the *tolās* and *kitas* are more recently reclaimed portions of the jungle, which were recognized as appertaining to the old *mauzā*. The areas included in these *tolās* and *kitas* were originally granted in *thikā* lease for reclamation purposes to various ryots. It frequently happened, however, that the original reclaiming *thikādār*, finding that he had more land than he could reclaim himself, and not wishing to take the trouble of actively supervising the process of reclamation as carried on by his partners and under-ryots, would grant to one or more ryots portions of the village, defined by certain boundaries, as *chakband* holdings. These were generally not larger than could be conveniently

reclaimed by one family; and consequently they have preserved their original character intact. Sometimes, however, the *chakbands* were large areas, beyond the power of one family to cultivate, which were, therefore, developed by the help of co-sharers and under-ryots.

Such comparatively large *chakband* leases are generally known as *katkanā* leases, which simply implies that the lessees are subordinate to the *thikādār*. It is reported that in the villages of *tāluk* Mallepur, in *pargana* Parbatpārā, belonging to the Banaili Rāj, these *chakbands* have come to imply a species of *mukarari* interest vested in the original settler and his descendants. This is said to be accidental, being due apparently to the fact that the Rāj has not increased the rents of its tenants for several generations; and in no other part of the subdivision do these *chakbands* imply any special rights as regards fixity of rent or security of tenure beyond the ordinary incidents of a ryoti holding. A *chakband* in Mallepur can change hands in its entirety by sale, provided the purchaser obtains the permission of the Rāj; but when it comes into the hands of the *mālik* through sale for arrears of rent, its *chakband* character is broken, and it is measured and settled anew as *kurokar* land, *i.e.*, measured, from *kuroh* meaning a *bighā*. Elsewhere in the subdivision, in *parganas* Gidhaur and Chakāi, an ordinary ryoti *jot*, as distinguished from a *chakband*, is *phutkar jot*, *i.e.*, broken or composed of scattered plots.

The history of the way in which rents are assessed on such holdings is interesting. Cases have been met with in the *ghātwāli* villages of Chakāi which show that the rent first fixed for many of the *chakbands* was to be paid in perpetuity, but scarcely any of these *mukarari* leases have survived the efforts of the more modern proprietors to increase their rent-roll, as the cultivation of their estates increases in extent. The great majority were leased out with an implied condition that the rent would be increased at the expiry of the term fixed in the *pattā*, if the cultivation within the *chak* had extended to a degree sufficient to bear the increase. In assessing the new rent at the end of the term of lease, however, no proper estimate of the capabilities of the land reclaimed within the period was or is made. If the amount fixed left the lessee what he considered a fair amount to live on, he acquiesced. If he thought it was too high, he protested and generally got the amount reduced. The proprietor could not afford to be too high-handed in his assessment, while there was much jungle land lying ready for reclamation; for the ryot, who was generally an independent aboriginal,

would think it little hardship to leave a zamīndāri where he was too harshly dealt with, and pitch his hut in the forest territory of some more lenient landlord. This independence of the Santāl and other aboriginal tribes is one reason why they give way, after reclamation has reached a certain pitch, to Hindu cultivators, who will cheerfully pay a much higher rent than the Santāl and still keep clear of debt. It is probable that at one time the whole area was held on such progressive lump rentals. Even in the highly cultivated villages near Jamūī, *chaks* still exist which have come down in the family of one ryot for generations; but generally they have long ago become *phutkar jots*, and rent is paid, or is claimed, on a classification of the fields.

Alagi jots.

A form of holding arising from the comparative infertility of the *tānr* lands of the southern area is known as *alagi jamā*, *i.e.*, a separate *jamā*. This consists of lands outside the proper holding of the ryot, which he has a right, obtained from the proprietor, to cultivate on condition of paying a rent at the rate of four to ten annas per *bighā*, only for the year in which he cultivates them. These lands produce a scanty crop of *kodo* or *kulthi* once every three or four years, and are allowed to lie fallow, bearing no rent for two or three years between each crop.

Thikā arāzi kāmāt.

Another form of tenure, which some proprietors have endeavoured to introduce contrary to the provisions of the Bengal Tenancy Act, is locally known as *thikā arāzi kāmāt*. This consists of land formerly held by ryots which has come into the proprietor's hands either by the departure of the cultivator or by purchase in a sale for arrears of rent. This land is resettled, either with new ryots or with the *thikādār* of the village, for a term of 7 to 11 years, the lease specifying that it is *kāmāt* land which the lessee must cultivate himself and never sublet; and that the lessee is to have no rights to the land at the end of the period of lease beyond what may be granted by the proprietor on a renewal of the *pattā*. It has been generally found during the course of the present settlement that where such lands have been settled with ryots, they have occupancy rights in them, either having continued to cultivate for over 12 years or being originally settled ryots of the village; that where such lands have been settled with *thikādārs*, they have been unable to cultivate them themselves and have sublet them to ryots without the knowledge of the proprietor; and that these ryots have also in general acquired occupancy rights over the land.

CHAPTER XI.

GENERAL ADMINISTRATION.

For administrative purposes the district is divided into three subdivisions, viz., Monghyr, Jamūī and Begusarai, with an area of 1,895, 1,276 and 751 square miles, respectively. The Monghyr or headquarters subdivision is under the direct supervision of the Collector, while each of the other two subdivisions is in charge of a Subdivisional Officer. At Monghyr the Collector is assisted by a staff of five Deputy Collectors, one of whom is sometimes a Joint or Assistant Magistrate, and by one or two Sub-Deputy Collectors. In addition to this regular staff, there is a Deputy Collector in charge of Excise and Income-tax. Monghyr is an Opium Sub-Agency controlled by a Sub-Deputy Opium Agent, under whom there is an Assistant Sub-Deputy Opium Agent. For administrative purposes it is divided into three *kothis* or subordinate charges, viz., Monghyr, Jamūī and Sheikhpurā. **ADMINISTRATIVE CHARGES AND STAFF.**

The revenue of the district under the main heads rose from Rs. 15,53,000 in 1880-81 (when the income-tax had not been imposed) to Rs. 17,71,000 in 1890-91, and to Rs. 20,70,000 in 1900-01. In 1907-08 it amounted to Rs. 23,03,000, of which Rs. 9,32,000 were derived from land revenue, Rs. 5,89,000 from excise, Rs. 4,21,000 from stamps, Rs. 2,90,000 from cesses and Rs. 71,000 from income-tax. **REVENUE.**

The collections of land revenue aggregated Rs. 8,87,000 in 1880-81, Rs. 8,97,000 in 1890-91, and Rs. 8,82,000 in 1900-01. They rose to Rs. 9,32,000 in 1907-08, when they accounted for nearly two-fifths of the total revenue of the district, this large increase being due to settlement operations. The current demand in the year last mentioned was Rs. 9,26,000 payable by 8,119 estates, Rs. 7,76,500 being due from 8,002 permanently-settled estates, Rs. 50,000 from 61 temporarily-settled estates and Rs. 99,500 from 56 estates held direct by Government. The total land revenue demand is equal to one-fifth of the gross rental of the district. **Land revenue.**

The excise revenue increased from Rs. 3,38,988 in 1892-93 to Rs. 5,20,065 in 1900-01. Since that year there has been a steady **Excise.**

growth in the receipts, and in 1907-08 they amounted to Rs. 5,89,000, a total higher than for any other district in the Division, the net excise revenue being Rs. 2,758 per 10,000 of the population (approximately 4½ annas a head), as compared with the Provincial average of Rs. 3,206 per 10,000.

The greater portion of the excise revenue is derived from the sale of country spirit prepared by distillation from molasses and the flower of the *mahuā* tree (*Bassia latifolia*). The receipts from this source amounted in 1907-08 to Rs. 3,59,000 or more than three-fifths of the total excise revenue. The manufacture and sale of country spirit have hitherto been carried on under what is known as the dual system, *i.e.*, there is a central distillery at the headquarters station, which serves the town of Monghyr and a small area round it, and there are outstills for the supply of the rest of the district. Under this system there are 21 shops for the sale of distillery liquor and 128 selling outstill liquor, *i.e.*, one retail shop for the sale of country spirit to every 13,884 persons. According to the latest returns, the average consumption of the former liquor is 246 proof gallons and of the latter 97 proof gallons per 1,000 of the population, the incidence of taxation per head of the population being annas 11-7 and annas 2-3, respectively.

The dual system is to be replaced in 1909 by what is known as the contract supply distillery system, which has been introduced in some other districts in Bengal. The main features of this latter system are briefly as follows. The local manufacture of country spirit is prohibited, and a contract is made with some large distillery for its supply. The contractors are forbidden to hold retail licenses for the sale of the spirit, but are allowed the use of distillery and depot buildings for the storage of liquors. The spirit is brought from the distillery to the various depots, and is thence issued to retail vendors and sold by the latter to consumers at certain fixed strengths.

The consumption of the fermented liquor known as *tāri* is also considerable, and in 1907-08 its sale brought in Rs. 53,000, including Rs. 1,000 realized from the rent of *tāri* trees in the *khālsa mahāls* owned by Government. It is reported that competition for licenses is practically unknown. When a new man wants to sell *tāri*, instead of bidding for some existing shop, he applies for a new license and would rather go without it than bid against the old licensee. Imported liquors have found no favour with the mass of the population, both because they are unable to afford them, and also because they prefer the country spirit and *tāri* they have drunk for generations

past. The receipts from both the latter represent an expenditure of Rs. 2,007 per 10,000 of the population, a figure higher than that returned by any district in the Division except Darjeeling.

The receipts from hemp drugs and opium account for practically all the remai der of the excise revenue. The greater part of the revenue they yield is derived from the duty and license fees levied on *gānja*, *i.e.*, the dried flowering tops of the cultivated female hemp plant (*Cannabis sativa*) and the resinous exudation on them. The consumption of hemp drugs is, in fact, unusually great, the receipts in 1907-08 being Rs. 1,62,000 and representing an expenditure of Rs. 782 per 10,000 of the population, as compared with the average of Rs. 548 in the whole of Bengal. On the other hand, opium is not much used; in 1907-08 the duty and license fees on this drug brought in Rs. 11,000, and the incidence of expenditure was not more than Rs. 55 per 10,000 of the population as compared with the Provincial average of Rs. 516 per 10,000.

Stamps. The revenue from stamps ranks next in importance as a source of income to that derived from excise. The receipts from this source increased from Rs. 3,21,000 in 1897-98 to Rs. 4,21,000 in 1907-08 or by nearly 31 per cent., the increase being mainly due to the growing demand for judicial stamps, which brought in Rs. 3,41,000 as against Rs 2,39,000 ten years previously. The sale of court-fee stamps is by far the most important item in the receipts from judicial stamps, realizing Rs. 3,08,000 as compared with Rs. 2,17,000 in 1897-98. The revenue derived from non-judicial stamps practically stood still during the same period, falling from Rs. 82,000 to Rs. 80,000. Of the latter sum impressed stamps accounted for Rs. 75,000 or nearly the whole of the receipts from non-judicial stamps.

Cesses. Road and public works cesses are, as usual, levied at the maximum rate of one anna in the rupee. The current demand in 1907-08 was Rs. 2,94,000, the greater part of which (Rs. 2,84,696) was payable by 13,446 revenue-paying estates, while Rs. 8,453 were due from 1,633 revenue-free estates and Rs. 452 from 291 rent-free properties. The number of tenures assessed to cesses was 5,450, or nearly a third of the total number of estates, while the number of recorded shareholders of estates and tenures was 79,161 and 7,421, respectively.

Income-tax. In 1900-01 the income-tax yielded altogether Rs. 72,789 paid by 2,722 assessees, of whom 1,711 paying Rs. 19,168 had incomes over Rs. 500 but below Rs. 1,000. At that time the minimum assessable income was Rs. 500, but this was raised in 1903, by the Income-tax Amendment Act of that year, to

Rs. 1,000 per annum, thereby affording relief to a number of petty traders, money-lenders and clerks. The number of assessees consequently fell in 1903-04 to 1,154, the net collections being Rs. 70,939. In 1907-08 the amount collected was Rs. 71,000 paid by 1,272 assessees. The realizations are chiefly on account of grain and money lending and trade, chiefly in grain and piece-goods.

Registration.

There are 8 offices for the registration of assurances under Act III of 1877. At the head-quarters station (Monghyr) the District Sub-Registrar deals, as usual, with the documents presented there, and assists the District Magistrate, who is *ex-officio* District Registrar, in supervising the proceedings of the Sub-Registrars who are in charge of the other registration offices. The average number of documents registered annually during the quinquennium ending in 1904 was 14,985 as against 15,167 in the preceding five years, there being a slight decrease of 1 per cent. which is attributed to the prevalence of plague. The marginal statement shows the number of documents registered and the receipts at each office in 1907.

Name.	Documents registered.	Receipts.
		Rs.
Monghyr ...	2,169	7,582
Begusarai ...	4,082	5,818
Jamālpur (Gogrī) ...	1,913	2,762
Jamūī	1,887	2,518
Kharagpur ...	1,537	1,985
Lakhisarai ...	2,405	4,165
Sheikhpurā ...	1,284	3,652
Teghrā	3,082	3,987
Total ...	18,359	32,469

ADMINISTRATION OF JUSTICE.

Civil Justice.

Monghyr, with Bhāgalpur, is under the jurisdiction of the District and Sessions Judge of Bhāgalpur, to assist whom there are three Subordinate Judges. One is stationed at Bhāgalpur, another at Monghyr, while the third, who is also Assistant Sessions Judge, holds his court sometimes at Monghyr and sometimes at Bhāgalpur. The Subordinate Civil Courts are those of five Munsifs, viz., two Munsifs stationed at Monghyr and one Munsif at each of the outlying subdivisions of Jamūī and Begusarai, while an additional Munsif is entertained for Begusarai and Madhipurā (in Bhāgalpur).

Criminal Justice.

The sanctioned staff of Magistrates at Monghyr consists, in addition to the District Magistrate, of four Deputy Magistrates of the first class and one Deputy Magistrate of the second or third class. Besides these officers, one or two Sub-Deputy Magistrates exercising second or third class powers are generally posted there. The Subdivisional Officers at Jamūī and Begusarai are almost invariably officers vested with first class powers. There are also

Benches of Honorary Magistrates at Monghyr, Jamūī, Begusarai, Sheikhpurā, Jamālpur and Lakhisarai.

CRIME.

Regarding the nature of the crime committed in the district the following remarks of a former Commissioner of the Division may be quoted :—" South Monghyr is, I think, the most criminal area which I have seen in India; and one whole *pargana* is, and long has been, reputed to have a population of thieves. It is in South Monghyr that the old Hindus and Muhammadans and the semi-Hinduized or Islamized people are in strongest contrast, with little inter-dependence, with contempt and repulsion on one side and little reverence or fear on the other; and these social conditions appear to me to account for the comparatively excessive criminality that prevails." There is also a good deal of crime in North Monghyr, but it is comparatively free from professional crime as contrasted with South Monghyr, inhabited as the latter is by three criminal castes, viz., the Banpars and Dhārhis in parts and the Chakāi Dosādhs in the extreme south.

CRIMINAL CASTES.

Banpars.

The following is a brief account of the Banpars and Dhārhis: an account of the Chakāi Dosādhs has already been given in Chapter III. The Banpars, or as they are also called the Banpar Mallāhs, are a caste of boatmen and fishermen, who are also skilful sportsmen, catching the *ghariāl* and crocodile in strong rope nets and eating their flesh. To these innocent occupations they add that of the professional river dacoit. They go far afield in pursuit of the latter exciting profession, and a gang composed of Banpars from Patna and Monghyr has been discovered at Sālkhiā in the Howrah district. In the Monghyr district they number (1901) 1,244, of whom nearly half reside in the Monghyr and Gogrī thānas.

Dhārhis.

The Dhārhis are well-known thieves and dacoits, but, shrewdly enough, they rarely commit crime in the vicinity of their own villages. The offences for which they have been mostly convicted are committed on land, and their connection with the rivers is of a peculiar nature. They do not ordinarily follow any calling on the rivers, but when the country is flooded, they take advantage of it to organize regular raids in little dug-outs, which are kept carefully sunk and hidden away. It is said that when on expeditions outside the district they work in gangs of seven men. They usually live in a separate quarter of the village, and their houses have nearly always a pig-sty attached to them, to which they give the name *benkor*. In the courtyard of their houses there is a small *pindī* dedicated to Rām Thākur, on which they sacrifice the animals they breed, at the same time

offering incense and prayer to the god. They have a priest (*bhagat*), who officiates for them at various domestic ceremonies, and also on special occasions, when the Dhārhis set out on a thieving expedition.

In appearance the Dhārhi is not unlike the Musahar, but he is better developed and usually a more powerful man. Generally speaking, they are a hardy set of men of good physique capable of travelling long distances at a high rate of speed. Out of about 200 prisoners medically examined some years ago in the Monghyr jail, the Dhārhis were found to be the strongest and best nourished. The ostensible means of livelihood of this essentially criminal caste is breeding animals and manual labour, but there is no doubt that in nearly every case the Dhārhi is a habitual thief or burglar. It is said, indeed, that they look on thieving as their traditional occupation, so much so that a theft committed by one Dhārhi in another Dhārhi's preserve, without his consent, is mentioned as a bar on intermarriage. Twenty years ago enquiry showed that out of 1,003 Dhārhis in this district no less than 209 had been 431 times in jail, while the jail register showed the names of 60 more who could not be identified owing to false names and addresses having been given. The caste now number 2,200 in this district, or more than half of the total number (4,175) resident in Bengal; and no less than 1,830 are found in the Sheikhpurā and Surajgarhā thānas.

POLICE.

The marginal table shows the various thānas and police outposts in the district. The head-quarters subdivision is divided for police purposes into two divisions, "A" and "B," each under an Inspector. "A" division consists of Monghyr and Gogrī thānas with the Bakhtiyārpur and Khagariā outposts; and "B" division of the remaining thānas and outposts. The police force in 1907 consisted of the Superintendent of

SUBDIVISION.	Thāna.	Area in square miles.	Outpost.
Monghyr	Monghyr ...	153	...
	Gogrī ...	752	Bakhtiyārpur. Khagariā.
	Jamālpur ...	4	...
	Kharagpur ...	359	...
	Sheikhpurā ...	230	...
	Lakhisarai ...	236	...
	Surajgarhā ...	161	Barbighā.
Jamūī ...	Jamūī ...	445	...
	Chakāi ...	588	Nawādih.
	Sikandrā ...	243	...
Begusarai	Begusarai ...	511	Balliā. Bariārpur.
	Teghrā ...	240	...

Police, a Deputy Superintendent, 5 Inspectors, 42 Sub-Inspectors, 47 head-constables and 445 constables. The total strength of the regular police was, therefore, 541 men, representing one policeman to every 7·2 square miles and to every 3,824 persons. The rural force for the watch and ward of villages in the interior, which is maintained from the *chaukīdāri* tax, consists of 312 *dafadārs* and 3,537 *chaukīdārs*, of whom 43 are *chākrān chaukīdārs*, i.e., their services are remunerated by grants of land. Including both *dafadārs* and *chaukīdārs*, there is approximately one village policeman to every square mile and to every 537 persons.

There are a district jail at Monghyr and subsidiary jails at Jamūī and Begusarai. The subjail at Jamūī has accommodation for 37 male and 7 female prisoners, and that at Begusarai for 24 males and 4 females. The jail at Monghyr, which is situated in the fort, has accommodation for 300 (284 male and 16 female) prisoners distributed as follows:—Barracks without separate sleeping accommodation are provided for 187 male convicts, 16 female convicts, 56 under-trial prisoners, and 15 civil prisoners; the hospital holds 22 prisoners; and there are separate cells for 4 male convicts. The principal industries carried on in the jail are weaving cloth, carpets (*darīs*) and net bags, *surki*-pounding, oil-pressing, and bamboo and cane work. JAILS

CHAPTER XII.

LOCAL SELF-GOVERNMENT.

DISTRICT BOARD. OUTSIDE the municipalities of Monghyr and Jamālpur, local affairs are managed by the District Board, and by the Local Boards which have been constituted for each of the subdivisions of Monghyr, Jamūī and Begusarai. The District Board, as in other districts of Bengal, is responsible for the maintenance of roads, bridges and roadside rest-houses, has the management of pounds and public ferries, and exercises a general supervision over Primary and Middle schools. It also manages and maintains several dispensaries, and sees to the provision of a proper water-supply in rural areas and village sanitation. To the Local Boards, which work in subordination to it, have been delegated the administration of small sums allotted for certain functions which will be mentioned later.

The District Board, which was established in 1887, consists of 25 members. The District Magistrate is an *ex-officio* member of the Board, and is invariably its Chairman; there are six other *ex-officio* members, and twelve are elected and six nominated by Government. The landholding class and Government servants predominate among the members at the present time, the former representing 40 per cent. and the latter 32 per cent. of the total number in 1906-07, while pleaders and *mukhtārs* accounted for 8 per cent., Government pensioners for 4 per cent., and others for 16 per cent.

Income. The Monghyr District Board is the richest, *i.e.*, it has the largest receipts, of all the District Boards in the Division. Its average annual income during the 10 years ending in 1901-02 was Rs. 2,61,000, of which Rs. 1,42,000 were derived from rates; and during the quinquennium ending in 1904-05 it amounted to Rs. 3,15,000. In 1907-08 the opening balance was Rs. 66,000, and the income of the year aggregated Rs. 2,87,000, including Rs. 1,59,000 obtained from Provincial rates, Rs 85,500 from civil works, inclusive of Rs. 37,000 realized from tolls on ferries, and Rs. 17,000 obtained from pounds. In Monghyr, as in other Bengal districts, the road cess is the principal source of income;

but the incidence of taxation is light, being only anna 1-3 per head of the population. This proportion is higher, however, than in any other district of the Division.

The income both from pounds and ferries is a fluctuating one. In the quinquennium ending in 1899-1900 the average annual receipts from pounds were Rs. 14,460, and in the next quinquennium they were Rs. 14,380; but in 1907-08 altogether Rs. 17,000 were obtained from 67 pounds leased out by the Board. As regards ferries (of which there are now 43), the receipts averaged Rs. 35,000 per annum in the first quinquennium, and Rs. 39,000 in the five years ending in 1904-05, but fell to Rs. 37,000 in 1907-08. Of late years the income from ferries has suffered from the opening of the Hājīpur-Katihār line of the Bengal and North-Western Railway and from the establishment of railway steam services across the Ganges. The ferries are leased to farmers, except when a lease has to be cancelled for default, and half the receipts from some border ferries are made over to the District Board of Darbhangā. Similarly, the latter makes over a share of the income of five ferries acquired by both Boards jointly.

Expenditure.

The average annual expenditure during the decade ending in 1901-02 was Rs, 2,60,000, of which Rs. 1,76,000 were expended on civil works, Rs. 12,000 on medical relief and Rs. 31,000 on education. During the quinquennium ending in 1904-05 the expenditure averaged Rs. 2,42,000 per annum, and in 1907-08 it amounted to Rs. 3,09,000. By far the largest portion of the income of the District Board is spent on civil works, *i.e.*, the extension and maintenance of communications, the upkeep of staging bungalows, the provision of a proper water-supply by the construction of wells, etc. Over Rs. 2,19,000 were spent on these objects in 1907-08, and of this sum Rs. 1,53,000 were allotted to the extension and maintenance of communications. The District Board now maintains 90½ miles of metalled roads and 1,253½ miles of unmetalled roads, besides a number of village tracks with an aggregate length of 206½ miles; the cost of maintaining these roads in 1907-08 was Rs. 215, Rs. 47 and Rs. 11 per mile, respectively.

After civil works, education constitutes the heaviest charge on the resources of the Board, entailing in 1907-08 an expenditure of Rs. 45,000 or nearly one-seventh of the total expenditure. The inspecting staff employed by it consists of 14 Inspecting Pandits, and it maintains 9 Middle Schools and gives grants-in-aid to 5 Middle Schools, 59 Upper Primary Schools, and 778 Lower Primary Schools. Besides this, it contributes a sum

of Rs. 1,200 per annum towards the maintenance of the Diamond Jubilee College at Monghyr, the management of which rests with a Joint Committee, on which both the District Board and the Municipality are represented. The Board also provides 2 scholarships tenable in the Bihār School of Engineering, and makes an annual grant for the training of weavers and a contribution to the Monghyr Agricultural and Industrial Exhibition.

For the relief of sickness the Board maintains 10 dispensaries, and aids three others; and when epidemic diseases break out in the interior, native doctors are sent with medicines to the affected villages. In addition to this, the Board contributes Rs. 100 per annum towards the Pasteur Institute at Kasauli. During 1907-08 the Board spent 11·1 per cent. of its ordinary income on medical relief and sanitation, a percentage higher than in any other district of the Division. It has also established and maintains a veterinary dispensary at Monghyr, with the help of a Government contribution; it entertains a Veterinary Assistant, and provides a scholarship at the Belgāchia Veterinary College.

LOCAL BOARDS.

In subordination to the District Board are the Monghyr or Sadar, Jamūī and Begusarai Local Boards, the jurisdiction of each corresponding to the subdivisional charge of the same name. The system of election in vogue in other parts of the Province has not been introduced, and all the members are nominated by Government. The Monghyr or Sadar Local Board consists of 12 members, and the Local Boards at Jamūī and Begusarai have 13 members each. The Local Boards receive allotments from the funds of the District Board and are entrusted with the maintenance of village roads, the upkeep of pounds (except the Monghyr Local Board), the charge of minor works of water supply, and general supervision over village sanitation.

MUNICIPALITIES.

There are two municipalities in the district, viz., Monghyr and Jamālpur. The number of rate-payers in 1907-08 was 12,303, representing 17·5 per cent. of the total number (70,207) of persons residing within municipal limits, as compared with the average of 16·2 per cent. for the whole Division. The average incidence of taxation in that year was Re. 1-0-8 per head of the population, as against the Divisional average of Re. 2-0-2, and varied from Re. 1-4-5 in Jamālpur to annas 15-2 in Monghyr.

Monghyr.

The Monghyr municipality, which was established in 1864, is administered by a Municipal Board consisting of 19 Commissioners, of whom twelve are elected, five are nominated and two are *ex-officio* members. The area within municipal limits is 7·02 square miles, and the number of rate-payers is 9,386, representing 18·72 per cent. of the population residing in the municipal

area. The average annual income and expenditure of the municipality during the 10 years 1891-92 to 1901-02 was Rs. 64,000 and Rs. 60,000, respectively. In 1907-08 the receipts aggregated Rs. 64,000, besides an opening balance of Rs. 3,000. The chief source of income is a rate on houses and arable lands assessed at 7½ per cent. on their annual value, which in that year brought in Rs. 21,000; while a conservancy rate, levied at Rs. 3-10-4 per cent. on the annual value of the holdings, brought in Rs. 9,000. Tolls on roads and ferries realized Rs. 12,000, a tax on animals and vehicles Rs. 4,000, and market fees Rs. 2,000. The incidence of taxation was annas 15-2 per head of the population. The expenditure in the same year was Rs. 68,000, excluding Rs. 10,000 expended in advances and deposits. The principal items of expenditure were conservancy, medical relief and public works, which accounted for 29·8, 21·4 and 16·3 per cent., respectively, of the disbursements.

The most urgent needs of the town are an improved system of drainage and water-supply. A scheme for the installation of waterworks has been prepared recently, details of which will be found in Chapter IV; and a drainage scheme, estimated to cost 2½ lakhs, has also been drawn up.

Jamālpur.

Jamâlpur was constituted a municipality in 1883, and has a Municipal Board consisting of 18 Commissioners, of whom ten are elected, and eight are *ex-officio* members. The area within municipal limits is 4 square miles, and the number of rate-payers is 2,917 or 14·53 per cent. of the population living within the municipal limits. The average annual income during the 10 years ending in 1902-03 was Rs. 20,400, and the expenditure was Rs. 19,900. In 1907-08 the income of the municipality was Rs. 28,000, (besides an opening balance of Rs. 7,000), of which Rs. 17,000 were derived from a tax on houses and lands assessed at 7½ per cent. per annum on the annual value of the holdings, and Rs. 8,000 from a conservancy rate levied at 3½ per cent. The incidence of taxation was Re. 1-4-5 per head of the population. The expenditure in the same year was Rs. 30,000, the principal items being conservancy, public works and drainage, which accounted for 31·97, 23·90 and 11·40 per cent., respectively, of the disbursements. The town is well laid-out and well kept, and the municipality has a high reputation for efficiency, the executive administration being in the hands of European railway officials.

CHAPTER XIII.

EDUCATION.

PROGRESS OF EDUCATION. IN 1874-75, after the introduction of a system by which grants-in-aid were given to hitherto unaided schools, there were altogether 229 schools in the district attended by 6,675 pupils. By 1881-82 the number of the former had risen to 2,755 and of the latter to 30,403; but there was a falling off in the next decade, the number of schools in 1890-91 being 1,497 and of pupils 25,536. There was then a notable increase, the returns for 1899-1900 showing 1,608 schools with an attendance of 32,737; but next year, largely owing to the outbreak of plague, the number of schools decreased to 1,301 and of scholars to 25,738. The ground lost has since been made good, and in 1907-08 there were 1,398 educational institutions, both public and private, with 32,310 pupils on the rolls. The supervising agency at present consists of a Deputy Inspector of Schools, 9 Sub-Inspectors, 2 Assistant Sub-Inspectors and 14 Inspecting Pandits.

According to the census statistics of 1901, the great bulk of the population is illiterate, only 2·9 per cent. (5·8 males and 0·2 females) being literate, *i.e.*, able to read and write some language. The actual number of the latter was 60,727 persons, while the number of those able to read and write English was 3,418. The percentage is highest in thāna Jamālpur, where 11 per cent. of the inhabitants are literate; but here conditions are exceptional, as the thāna includes only a small rural tract, and contains a number of European railway employes and a contingent of Indian clerks. The proportion is particularly low (2 per cent.) in thānas Gogrī and Chakāi. The same reasons are applicable in each case. Both tracts are difficult of access—in Gogrī boats are practically the only means of communication during the rains—the cultivators are poor, and they are not in a position to appreciate the advantages of education. Even in the Monghyr thāna, however, including Monghyr town, only 4,192 persons, or 3 per cent. of the people, can read and write any language.

COLLEGES. The only college in the district is the Diamond Jubilee College at Monghyr, of which the following account is quoted

from the last Quinquennial Review of the Progress of Education in Bengal (1902-03 to 1906-07). "This is a second grade college which was opened in June 1898. Its establishment was the result of a public meeting held at Monghyr in 1897, which decided that the Diamond Jubilee of the late Queen should be celebrated by the foundation of a college. Money was collected, and certain landed properties were made over to the college to form an endowment. The annual income from this endowment amounts to about Rs. 1,900. The management was entrusted to a local committee, of which the District Magistrate was president. This committee was not the same as the joint committee to which the management of the Zilā school had been made over in 1891; but until 1905 there was an intimate connection between the school and the college, and the latter was largely supported by the diversion of profits made at the former. In 1905 Government resumed the direct management of the school, and the college was placed under the management of a joint committee, which includes the Principal of the college and members of the District and Municipal Boards, both of which bodies make an annual contribution towards its up-keep. Since 1905-06 the college has been shewn as under Board management. Previous to that year it was shewn as an institution under private management. On the 31st March 1907 there were 16 students on the rolls of the college; the average monthly roll number throughout the year was 15. In 1899 there were 43 students on the college roll, but a virulent outbreak of plague in Monghyr in 1900-01 scared students away from the place. The cost of the college during 1906-07 was Rs. 6,273. This was met as follows:—from District and Municipal funds Rs. 2,150, from fees Rs. 702, from endowments and other sources Rs. 3,421. The total cost of educating a student during the year was Rs. 418; the cost to public funds was Rs. 143. During 1906-07 the college received from the Imperial contribution a grant of Rs. 3,000 for the equipment of its laboratories." In 1908 there were 16 students on the rolls, *viz.*, ten in the first year class and six in the second year class.

SECONDARY SCHOOLS.

There are 21 secondary schools with 1,785 pupils on the rolls, *viz.*, 5 High schools with 925 pupils, 7 Middle English schools with 436 pupils, and 9 Middle Vernacular schools with 424 pupils. The High schools are the Zilā school at Monghyr, which is maintained by Government, the High schools at Jamālpur, Jamūī and Begusarai, all aided, and the Training Academy at Monghyr, which is unaided. Of the Middle English schools one at Kharagpur is managed by the District

Board; four at Bāsdeopur, Gogrī, Sanhā and Rāmpur are aided; and two at Jalālābād and Bakhtiyārpur are unaided. One of the Middle Vernacular schools, situated at Muzaffarganj, is aided, and all the remainder are managed by the District Board, viz., the schools at Teghrā, Bāro, Manjhaul, Chhitraur, Husainpur, Chakāi, Arhā and Pathraitā.

Boys' Primary schools. The number of boys' Primary schools is 860, and of those under instruction 23,247, including 21,999 boys and 1,248 girls. The number of the former represents 16·8 per cent. of the boys of school-going age. Altogether 76 schools with an attendance of 3,940 are Upper Primary schools, and 784 schools with 19,307 children on the rolls are Lower Primary schools.

Girls' schools. There are 212 Primary girls' schools, at which 3,249 girls are taught. One, attended by 55 girls, is an Upper Primary school, and the remainder are Lower Primary schools. There are also 1,168 girls studying in Lower Primary boys' schools and 80 in Upper Primary boys' schools, besides 59 in special schools, giving a total of 4,556 girls. Two Model girls' schools with 74 pupils have been started, and there is also a zenāna teacher at Chakāi giving instruction to 22 girls and women. It is reported that progress in diffusing female education is painfully slow.

Technical schools. At Jamālpur there is a night school for apprentices of the East Indian Railway, at which instruction is given in applied mechanics, algebra, mensuration and the construction of steam engines and machines. The average attendance is 50. The District Board also maintains weaving classes, at which a trained weaver gives instruction in the use of the fly-shuttle loom. These classes are said to be working with indifferent success; and it is in contemplation to remove them to Gogrī, a busy weaving centre, where an artizan population predominates.

Training schools. Six third-grade training schools have been started for training *gurus* or Primary school teachers. They are situated at Monghyr, Jamūī, Begusarai, Kharagpur, Khagariā and Chakiā, and are attended by 96 *gurus*.

Other schools. There are 12 unaided but recognized Sanskrit *tols*, with 254 students, 19 aided *maktabs* with 366 pupils, 17 Korān schools with 187 pupils, and 39 night schools with 652 pupils. There is also a *madrasa* at Monghyr, called the Monghyr Anjumān Himayat Islām Madrasa, with 38 scholars on the rolls.

Private institutions. There are a number of private institutions, *i.e.*, schools which do not conform to the departmental standard or submit to any public test, and which are consequently not recognized by the Education Department. They include (1) 70 advanced institutions teaching Arabic or Persian, with 733 pupils; (2) 20

institutions teaching Sanskrit, with 214 pupils; (3) 111 elementary schools teaching the vernacular, with 1,339 pupils; (4) 17 elementary schools teaching the Korān, with 187 pupils, and (5) 24 other non-departmental schools, with 235 pupils. The only private institution in which Arabic is mainly taught is one at Lakhminiā, where instruction is given in Arabic literature and theology.

The total number of Muhammadan pupils of both sexes in all classes of public institutions is 2,673, and of those reading in private institutions 755. For the benefit of the followers of Islām the *Madrasa*, *maktabs* and Korān schools mentioned above have been started. The number of Muhammadan girls in Primary schools is 124 and in special schools 55. EDUCATION OF MUHAMMADANS AND ABORIGINES.

There are 637 children classed as aborigines at school, the majority being Santāls, and all being native Christians.

CHAPTER XIV.

GAZETTEER.

Bahādurpur.—A village in the north of the Begusarai subdivision, situated close to the boundary of the Darbhangā district. It contains the residence of a well-known family of this district. According to the family chronicles, its founder was one Lakshmī Sāh, who came here from Rājputāna and acquired a grant of land extending, it is said, from Manjhaul to Mohraghāt. The last proprietor of the estate was Lakshmī Prasād Singh, on whom Government bestowed the title of Rai Bahādur. On his death in 1900, the estate was divided between a son named Udit Nārāyan Singh and a grandson named Rām Bahādur Singh. The residence of the former is at Sankarpurā, and his estate is known as the Sankarpurā estate; while the residence of the latter is at Bahādurpur, and the estate is known as the Bahādurpur or Bahādurā estate. The undivided estate yielded, it is reported, an income of about Rs. 1,40,000, but the present proprietors are indebted and the estates are under the management of the Court of Wards. The area of the Bahādurpur estate is 43,643 acres and that of Sankarpurā at 10,009 acres, while their rent and cess roll is returned at Rs. 24,894 and Rs. 1,17,267, respectively.

Bakhtiyārpur.—A village in the extreme north of the Monghyr subdivision, with a railway station, called Makhanabazar, on the Mansī-Bhaptiāhi extension of the Bengal and North-Western Railway. It contains a police outpost and District Board bungalow, and is the headquarters of an old Muhammadan family known as the Chaudhris of Bakhtiyārpur. The following sketch of its history has been prepared from an account furnished by the family. The founders of the family are said to have been two brothers, Sheikh Golan and Sheikh Achhay Siddiki who came from Jaunpur in 1009 F. (*i.e.*, about 1600 A.D.), and married the daughters of two brothers, Chaudhri Farīd and Chaudhri Hāfiz, who then held *tappas* Salīmābād (*pargana* Balliā) Simri, Kachaut and Hamīdpur. Chaudhri Farīd, it is said, offered to give them a grant of *tappa* Simri and shares in the other *tappas*, if they cleared the jungle and brought the land under cultivation

This they did, destroying the wild beasts which then infested the country. Subsequently a dispute arose with the neighbouring zamīndār of Nisankpur Kurha, and this led them to go to Delhi and obtain a royal charter (*farmān-shāhi*) from Shāh Jahān.

According to the family records, the estate was held by the descendants of the brothers, of whom there is nothing of interest to record until 1126 F., when it passed to Gulām Muhammad. The latter had some difficulty in retaining possession of it owing to the aggression of one Deo Karan Singh Dundiā of Tirhut. Gulām Muhammad brought a complaint before the Nawāb of Monghyr, Sarmast Alī Khān, who, pleased with his address, offered him a writer's post (*kalamdān munshigiri*), granted him the *sanad* of the estate, and himself defeated Deo Karan Singh. Gulām Muhammad appears to have become a member of the court of the Nawāb, and when he visited the Emperor, accompanied him to Delhi, making over charge of the estate to his brother Gulām Alī, who in his turn handed it over to his brother Hedāyat Ullah. The latter had to meet the same kind of trouble as Gulām Muhammad, being attacked by one Rūp Nārāyan Singh, who tried to seize *pargana* Pharkiyā. Hedāyat Alī succeeded in ousting him, but was soon afterwards treacherously killed. Rūp Nārāyan Singh then looted his residence and destroyed the old *sanads* and *farmāns* granted to his family. Gulām Alī subsequently recovered the estate under the orders of Alī Vardi Khān. In 1194 F. (1791 A.D.) Chaudhri Muhammad Alī moved the family residence from Simri to Bakhtiyārpur, where his descendants still reside. The estate is now held by Musamat Bībī Azimunnissa, but managed by her relative Ajīr-ul-Hakk, and the rent-roll is said to be Rs. 68,299.

Bāmdah.—A village in the Chakāi thāna, situated 4 miles north of Chakāi. It contains a station of the United Free Church of Scotland Mission to the Santāls, the site of which was chosen by Dr. James A. Dyer of that Mission, when he visited the place from Pachambā in 1878. A lease of 7 acres was obtained, and in 1880 two preachers took up their residence in some mud huts, the construction of a bungalow being commenced in 1884. Since that year the work of the Mission has developed rapidly. A hospital was built in 1894, and by the end of 1900 a church with a handsome belfry was erected. The enlargement of the hospital was undertaken as soon as the church was completed, the principal addition being an operating room, constructed on modern principles. At the same time, additional ward accommodation was provided by building a new dispensary and consulting room, and so making the original dispensary and consulting room

available for in-patients. This room has been partitioned into six small apartments, which are either let to patients who are willing to pay for them, or used for cases which it is necessary for any reason to isolate from the others. A fuller account of the work of the mission will be found in *Santalia* (1904) by the Revd. J. M. Macphail, M. A., M. D., who has resided at Bāmdah since 1890.

Banaili Rāj.—An extensive estate in the districts of Monghyr, Bhāgalpur and the Santāl Parganas. The founder of the family which owns this estate was Hazāri Chaudhri, a *tahsīldar* of the Passara Rājā of Purnea, who, about 1780 A.D., acquired by purchase *pargana* Tirakhurda in that district. His son, Dular Singh, acquired property in Monghyr, Bhāgalpur and Mālda about the year 1800 A.D., and on his death, after some litigation, the estates were divided equally between his two sons, Rājā Bidyānand Singh and Kumār Rūdrānand Singh, grandfather of the Srīnagar Kumārs. Rājā Bidyānand Singh subsequently purchased Mahālat Kharagpur, and in 1851 was succeeded by his son Rājā Līlānand Singh Bahādur, who also added to the estate by purchasing Chāndpur Husain and *tāluk* Khajuriā. Rājā Līlānand Singh died in 1883, and was succeeded by his son Rājā Padmānand Singh Bahādur. He also left a minor son Kumār Kālānand Singh and a posthumous son Kumār Kīrtyānand Singh, on whose behalf a suit was instituted in 1888. It ended in a compromise decree, under which Kumār Kālānand Singh and Kumār Kīrtyānand Singh were to be owners of 9 annas of the Banaili Rāj, while Rājā Padmānand Singh kept the remaining 7 annas. In 1903 Kumār Chandrānand Singh, son of Rājā Padmānand Singh Bahādur, brought a suit against his father for partition and other reliefs, which also ended in a compromise decree, under which the son was declared to be owner of a 3½ annas share and Rājā Padmānand Singh owner of the remaining 3½ annas share. Subsequently, however, in September 1905, Rājā Padmānand Singh Bahādur transferred his rights and interests to his son Kumār Chandrānand Singh, so that the present owners of the Banaili Rāj are Kumārs Kālānand Singh and Kīrtyānand Singh to the extent of 9 annas and Kumār Chandrānand Singh to the extent of 7 annas. Kumārs Kālānand Singh and Kīrtyānand Singh are now in possession of the entire estate, the Collector of Bhāgalpur, who was appointed Receiver under the orders of the District Judge of Bhāgalpur, having given them a lease of the entire 7 annas share for 12 years from 1312 to 1323 Fasli. The 7 annas share is involved in debt to the extent of about 50 lakhs of rupees, the 9 annas

proprietors being their principal creditors. The Court of Wards has recently taken charge of the 7 annas share on behalf of Kumār Chandranand Singh, who has been declared a disqualified proprietor on his own application; but the actual management of the entire Rāj has been in the hands of Kumārs Kālānand Singh and Kīrtyānand Singh since 1904.

The bulk of the Banaili Rāj property in this district forms part of Mahālat Kharagpur, an extensive estate on the revenue roll of Bhāgalpur bearing *tauzi* number 445. It consists of the following *parganas* :—(1) Sahroī, (2) Lakhanpur, (3) Kherhī, (4) Sakharābādi, (5) Parbatpārā (including *tappas* Lodhwā, Simrāon, Dīghi, etc.), (6) Wasīlā, (7) Goddā, (8) Hazār Takhi, (9) Amlo-Motiā, (10) Hāndwe (including a *ghātwāli* held by the Rānī of Hāndwei), (11) Chandan Katoria, (12) Jahāngīra and Masdi, (13) Dharahrā, (14) Abhaipur, (15) Singhaul, and (16) Dānda Sakhwārā. Mahālat Kharagpur, together with *parganas* Kajrā and Haveli Kharagpur and the Lakshmīpur estate in the Santāl Parganas, originally formed part of the territory held by the Rājā of Kharagpur, of whose family history an account will be found in the article on Kharagpur. The then Rājā, Rahmat Alī Khān, having fallen into arrears of revenue, Mahālat Kharagpur, with the *ghātwāli* of Hāndwe, was sold in 1840 and purchased by Rājā Bidyānand Singh, grandfather of the present proprietors of the Banaili Rāj, and by Balnāth Sahu of Bhāgalpur, who in 1841 transferred his share to Rājā Bidyānand Singh Bahādur. Since then there have been constant disputes and litigation in connection with this *mahāl*, especially with the Darbhangā Rāj, which in 1848 purchased at a sale for arrears of Government revenue Haveli Kharagpur, which is surrounded by Mahālat Kharagpur. There has also been much litigation concerning the *ghātwāli* tenures, the results of which have been mentioned in Chapter X. Most of those tenures have now been converted into *mukarari istamrari* tenures, and only a few, including the *ghātwāli* of Hāndwei in the Santāl Parganas and Kakwāra in the Bānka subdivision of Bhāgalpur, retain their *ghātwāli* character.

Begusarai.—Headquarters of the subdivision of the same name, situated in 25° 26′ N. and 86° 9′ E., about 5 miles to the north of the Ganges. The town is situated at a distance of about half a mile from the railway station, and the Tirhut road runs east and west through it. This is an old road shaded by an avenue of interlacing trees, which in the main follows the course of the railway; but it has fallen into disuse to a great extent since the latter was constructed. Approaching Begusarai from the east

along this road, the first building met with is a dāk bungalow with four rooms, erected on a low-lying piece of land at a distance of about half a mile from the town itself. A tablet let into a pillar of the verandah shows that the flood of 1904 rose to a height of nearly 3 feet above the plinth. Half a mile beyond the bungalow, on the outskirts of the town, lies the subdivisional office, a small building with an upper storey, which serves as a residence for the Subdivisional Officer. The building is situated in a fine compound, in which mango trees grow in profusion; and the Munsif's court, schools, hospital, thāna, and Local Board offices are situated close by. Just beyond the Subdivisional Officer's compound to the north is a fine tank fringed by palm trees, at the south-west corner of which is a small temple, where Kāyasths worship.

The town contains two mosques and three temples, but none of these have any features of architectural interest, and the bazar itself is much the same as other Bihār bazars. Half-way through the latter is the *sarai*, from which the town presumably derives its name. It consists of an open space surrounded by tumble-down shops and lodging-houses. Beyond the *sarai* the town opens out, the avenue of trees is seen again, and presently on the western skirts of the town we get a glimpse of indigo crops and indigo vats, and then a pleasant bungalow, seen through an avenue of bamboos. This is the Begusarai Factory, better known locally as Harrakh, which was built by Mr. James Hennessy in 1863. There is a thriving grain market with several godowns at the southern extremity of the town, and to the east and south-east are extensive mango groves.

The town has of late years been subject to serious floods, the Bengal and North-Western Railway embankment forming an effective obstacle to the free flow of the Ganges water northwards, and the result is that the tract of country lying between the river and the railway is liable to inundation. It is protected to some extent by a small embankment known as the Gupta Bāndh; but in 1904, when this embankment was breached, the whole town was flooded, and great damage was done. Government has now decided to strengthen and raise the Gupta Bāndh. The work is in progress, and when it is complete, Begusarai should be safe from inundation*.

The population of the town, according to the census of 1901, is 9,338. It was made the headquarters of the subdivision by a notification dated the 6th January 1870.

* The above account has been contributed by Mr. H. R. T. S. Perrott, I.C.S., formerly Subdivisional Officer of Begusarai.

Begusarai Subdivision.—The north-western subdivision of the district lying between 25° 15′ and 25° 47′ N. and between 85° 47′ and 86° 27′ E. It has an area of 751 square miles, and is nearly 34 miles long from north-west to south-east and 22 miles broad from north to south. It is bounded on the north by the district of Darbhangā, on the east by the northern portion of the Monghyr subdivision, on the south by the Ganges, and on the west by the Samāstipur subdivision of the Darbhangā district. The subdivision is a flat alluvial plain, almost entirely under cultivation. It is intersected by a number of rivers, of which the principal are the Burh Gandak, Balān, and Bairanti, all subject to floods in the rains. Along the northern bank of the Ganges there are two embankments, one maintained by the Public Works Department, and another, called the Gupta Bāndh, now being remodelled by Government, which protect the adjoining country from the floods of that river. There are also small embankments on the banks of the Burh Gandak constructed and maintained by zamīndārs; but in years of heavy floods these embankments are breached and the low lands submerged. To the north there is a large swampy lake, called the Kābar Tāl, about 8 miles in length and 2 miles in breadth, which contains deep water throughout the year.

The subdivision is served by two lines of the Bengal and North-Western Railway, one, the line from Simariā Ghāt to Muzaffarpur and Darbhangā, passing through the western portion of the subdivision, and the other, the Katihār line, extending from Barauni junction on the west to the Sāhebpur Kamāl station on the east. The latter line passes through the south of the subdivision, and the subdivisional headquarters are situated on it. For administrative purposes the subdivision is divided into two thānas, Teghrā and Begusarai, the latter of which was formerly known as Balliā and has two independent outposts, Balliā and Bariārpur. The population was 642,966 in 1901, as compared with 611,349 in 1891. It is the most densely populated part of the district and supports 857 persons to the square mile. There are altogether 755 villages, one of which, Begusarai, is the headquarters.

Bhaduriā-Bhūr.—A hot spring about two miles east-south-east of Rishikund, on the other side of the Kharagpur range of hills, not far from the village of Dariyāpur in the Jamālpur thāna. The name means the cleft of Bhaduriā Hill, and the spring is much cooler than the Rishikund spring, of which it is locally believed to be a branch. It emerges at the foot of the Bhaduriā Hill from among masses of quartzite rock,

accompanied by a free discharge of gaseous bubbles, devoid of smell and uninflammable. The water is drunk by men and cattle. This seems to be the spring described by Buchanan Hamilton as "about five or six miles south from Sītākund, at the western foot of the ridge running south from Monghyr and at a place called Bhurka." The spring, however, is over seven miles from Sītākund, and its temperature as recorded by Colonel Waddell in March 1890 was 98·5°F., as compared with the temperature of 112° given by Buchanan Hamilton.*

Bhīmbāndh.—A village in the south of the Monghyr subdivision, situated about 12 miles south-west of Kharagpur and 4 miles north of Guddih. Close to the village some hot springs, called *Tātal-pānī*, which are by far the finest in the district, issue from a low hill close to the Man river, into which their waters flow. There are several different springs, welling up here and there within an area of some hundred yards square, which unite and flow in a small rivulet to join the Man over pebbles dyed a dark green colour by the water; the latter, however, is limpid and tasteless.

The following account of these springs is given by Captain Sherwill:—"The first spring is situated about 300 yards to the north of the village immediately under a small detached hill named Mahādeva, from whose base the water issues in a fine stream at a temperature of 147° Fahrenheit. A few hundred yards farther to the north, at the foot of the hornstone hill Damdamā, we came upon a region of hot springs Hot water appeared to be spouting from the ground in every direction; the principal springs, of which there are 8 or 10, had a uniform temperature of 145°, all rising within a space of about 300 yards square. . . Across numerous hot streams are, of course, many foot-paths used by the cultivators round about Bhīmbāndh, but nowhere at the point of crossing did I find the water above 120°, and even that temperature made the men and women hurry across the stream when fording from bank to bank. To our European skins the heat of 120° was intolerable, nor could any of the party walk coolly across any of the fords at that temperature without being severely scalded though not blistered. Luxuriant crops of rice are raised by the aid of the hot streams, large fields being fed by the water, but at a reduced temperature by leading it in devious courses to the cultivated land. The united water of all these hot springs are conveyed away by the small stream called the

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* L. A. Waddell, *Some New and Little Known Hot Springs in South Bihār*, J. A. S. B., Vol. LIX, Part II, 1890.

Man."* Not far off is a small pool of cold water under an overhanging rock in that river, called Bhīmkund, which is sacred to Bhīm and is visited by pilgrims.

These springs, which are situated at a height of 314 feet above sea-level, appear to be the hottest in the district. The highest temperature recorded by Dr. Buchanan Hamilton *circa* 1809 was 150°F.; Sherwill in September 1847 found it 147°; and in January 1890 the highest temperature found by Colonel Waddell was 146·2°F., the air temperature being 63°F. The water can be heard flowing under the masses of quartzite debris, so that the temperature a few feet further in would doubtless be higher. A very faint sulphuretted smell is perceptible, and in the stream-bed is a slight deposit of light yellowish flaky material, forming a thin coating over the stones.†

General Cunningham has identified this place with one mentioned by Hiuen Tsiang in the seventh century A. D as the site where Buddha overcame the Yaksha Vakula. Hiuen Tsiang describes the place as a small solitary double-peaked hill or, according to another translation, a hill "with successive crags heaped up." This hill was situated on the western frontier of Hiranya Parvata, a tract held by recognized authorities to coincide approximately with the hilly portion of this district. To the west were six or seven hot springs, the water of which was extremely hot. General Cunningham considers that this hill was the Mahādeva Hill and that the hot springs were those of Bhīmbāndh.‡ Colonel Waddell has shown, however, that there are good grounds for doubting this identification, and that the natural features of the country do not agree with the description of the Chinese pilgrim. Without going into too much detail, the hill is not on the western but the extreme eastern frontier of Hiranya Parvata; and the hot springs are not to the west of the hill, but actually upon the hill itself and on its eastern and north-eastern slope. Lastly, there are no Buddhist remains, nor remains of any kind except a small brick shrine about 4 feet square housing a linga; there is no history of there ever having been any remains; and the situation is so remote that had they ever existed, it is scarcely possible that every trace of them would have been swept away.§

Brindāban. – *See* Kiul.

* Capt. S. R. Sherwill, *The Kurrukpoor Hills*, J. A. S. B., Vol. XXI, 1852.

† L. A. Waddell, *Some New and Little Known Hot Springs in South Bihār* J. A. S. B., Vol. LIX, Part II, 1890.

‡ Reports, Arch. Surv. Ind., Vol. XI, 1882.

§ L. A. Waddell, *Discovery of Buddhist Remains at Mount Uren in Mungir Monghyr) District*, J. A. S. B., Vol. LXI., Part I, 1892.

Chakāi.—A village in the extreme south of the Jamūī subdivision, situated 31 miles south-east of Jamūī. The village contains a police station, District Board bungalow, and a branch dispensary of the United Free Church of Scotland Mission to the Santāls. The dispensary was built by the District Board, which in 1895 agreed to erect it and give a monthly grant for drugs, if the missionary at Bāmdah would visit it and dispense medicines once a week.

A reference to the survey map will show an entry of a fort called Hastings Fort against Chakāi. Little is known about its history, but Mr. F. Bradley-Birt, I.C.S., has kindly contributed the following note on the subject:—"It is not clear how this fort came to be known as Hastings Fort. The natives do not know it by that name, but as the Sarkāri Garh or Fatehgarh—the Fort of Victory. It has been generally supposed that the name commemorates the Marquis of Hastings. There is nothing, however, to associate him in any way with this fort, and it must undoubtedly have been in existence considerably before his time. It was apparently built by Captain Browne, the first representative of British rule in this corner of the district, whose name is still remembered by all the natives round. I found an old man there whose grandfather was one of the sepoys with Captain Browne at the time the fort was built. It is quite probable that the name of Warren Hastings, the greatest Englishman of the day in India, should have been given to the fort, and there being no evidence, so far as I can discover, to connect it with Marquis of Hastings, I think this may be taken as one of the few places outside Calcutta that still perpetuates the name of the first great Governor-General. Of the fort itself nothing remains but the bare outline, which can still be traced in mound and trench. Close by is another fort, supposed to have been the native one, of yet vaguer outline, with an open space still known as the Chāndmāri (rifle range) beside it."

Captain Browne held charge of the Jungleterry (Jungle Tarai) district, in which this tract was then included, from 1774 to 1779, his duty being to introduce peace and settled government. According to local tradition, he was opposed by the *ghātwāls*, and their opposition led to the construction of the fort at Chakāi. The villagers assert positively that the fort facing the inspection bungalow is the native fort, and that the ruins near the thāna and north of the bungalow are all that remain of the British fort. Local tradition also says that he was buried at Chakāi, but his tomb, if it exists, cannot be distinguished from the Muhammadan tombs scattered about.

Chandisthān.—*See* Monghyr.

Chautham.—A village in the north-east of the Monghyr subdivision, situated at the junction of the Bāghmati and Tiljūgā rivers, about 15 miles north-east of the town of Monghyr. It contains the residence of an old Kshattriya family known as the Bābus of Chautham. According to the family tradition, they are descended from Murār Sāhi, who, with his brother Jorāwar Sāhi, was in the service of one Rājā Kānchan. The estate of the latter having been taken by the Mughal Emperor Akbar, the two brothers returned to their home near Delhi and rendered good service to the Emperor. They were rewarded by the grant of two zamīndāris, Godhnā-Mānjhi (also called Chirānd Chaprā) in the Sāran district, and *tappa* Chautham in this district. Jorāwar Sāhi took possession of the former and Murār Sāhi of the latter, which he enjoyed till 986 F., *i.e.*, 1579 A.D. He then lost his life in a battle against one Saiyad Sāhi, and all the females of his family, for fear of ill-treatment, set fire to the house and were burnt to death. One son, Rām Sāhi, however, escaped, and going to Delhi, had the zamīndāri restored to him. The estate, it is said, was originally covered with jungle, which the founders of the family cleared.

The *tappa*, which comprises 42 *mauzās*, has now been divided among their descendants, and the annual rental of all the shares is said to be about Rs. 1,50,000. The leading representative of the family at present is Bābu Keshwar Narayan Singh, an Honorary Magistrate, who is 11th in descent from Murār Sāhi.

Dakra Nullah.—*See* Monghyr.

Deoghar.—A small hill in the south-east corner of the Monghyr subdivision, situated about 10 miles south of Kharagpur close to the Sangrāmpur road. It is composed of giant boulders piled one on top of another, and on its summit is a temple known as the temple of Ochnāth, which is dedicated to Siva. The people of the neighbouring villages come here on the 14th day of Phālgun (February) to worship the god, and on this occasion there is a fair lasting for three days. Buchanan Hamilton 100 years ago described the hill as a very picturesque rock of granite. "On its summit is a small temple, to which none of my Hindus would ascend, although they were very desirous, and although a Moslem lascar showed them the example; but the precipice is tremendous, and the ladders were very bad."

Dilāwarpur.—*See* Monghyr.

Gidhaur.—A village and police station in the Jamūī subdivision, situated 9 miles south-east of Jamūī and one mile from the railway station of the same name. Population (1901) 1,780.

It contains the residence of one of the oldest of the noble families of Bihār, the founder of which was Bīr Bikram Sāh of the Chandel sept of Chandrabansī Rājputs. The earliest account of his ancestors represents them as holding a small estate called Mohabā in Bandelkhand, and being overcome by Prithwīrāj, the last Hindu emperor of Delhi. Subsequently, they were driven out by the Muhammadans in the 11th century, and won for themselves three principalities, viz., Bijaigarh, Agorhi-Barhar in the Mirzāpur district, and Bardī in the present Rewah State. A few generations later Bīr Bikram Sāh, a younger brother of the chief of Bardī, left his home under the direction, it is said, of the god Siva, and set out with a large following to the shrine of Baidyanāth at Deoghar. Bīr Bikram Sāh found the country in the possession of aboriginals, said to have been Dosādhs. Them he overcame, killing their chief Nagoria; and the pool in which the Rājput victor washed his bloody sword is known to this day as the Khandwa Pokhar, *i.e.*, the pool of the sword. He appears to have been the first Rājput invader of this part of Jharkhand, or the forest land, and after the lapse of six centuries the family which he founded is still wealthy and influential, being indeed one of the few Rājput families of position in Bengal.

Their original home was at the foot of the hills, where the remains of an old stone fort and other buildings may still be traced in the scrub jungle; and close by are the remains of a large fort called Naulakhagarh, described later in this chapter. In time their territory extended further west into more fertile country. The son of Bīr Bikram Singh, Sukhdeo Singh, is said to have built at Kakeswar, 4 miles east of Gidhaur, 108 temples to Siva and one dedicated to Durgā. The eighth in descent, Pūran Mal, established himself at Lachhuār (q. v.), 16 miles west of Gidhaur, and built in 1596 the great temple of Baidyanāth, a Sanskrit inscription in which refers to him as *nripati*, or king of men. After his death the property was divided between his two sons, the partition being explained by a quaint legend. It is said that a bard of Delhi came to Pūran Mal, and recited some wonderful verses in praise of the Rājā. When the time came to reward the bard, he declined to take any remuneration except the "philosopher's stone" (*paras*), which has the power of turning iron into gold. Pūran Mal had no such stone, but one day, when he happened to be turning up some earth with a knife, the knife at once turned into gold. The Rājā at once saw that the earth must contain the *paras*, and digging it up, gave it to the bard, who took it to Delhi. There

he proclaimed his good fortune, and was sent for by the Emperor. The bard said that he would show the stone only in a boat, and it was arranged that the Emperor should sit in one boat and the poet in another. The latter then asked the Emperor to stretch out his sword, and, having touched it with the stone, threw the stone into the river. The sword was turned into gold, and the Emperor was convinced of the truth of the story. As the stone was lost, the name of the donor of the stone was ascertained, and he was directed to come to Delhi.

Pūran Mal had died in the meantime, and his two sons Hari Singh and Bisambhar Singh ruled in his stead. The former was taken to Delhi and, being unable to produce another such stone, was sent to prison. While Hari Singh was in jail, Bisambhar Singh succeeded to the *gadi* and became sole master of the estate. Hari Singh, after some time, pleased the Emperor by his skill in archery and was given the *pargana* of Bishazāri. When he came, however, to take possession, he found Bisambhar Singh installed. An amicable settlement was therefore made between them, Hari Singh obtaining 9 annas of Gidhaur *pargana* and 7 annas of Bishazāri, while the rest was retained by Bisambhar Singh. The former was the ancestor of the Gidhaur Mahārājā, and the latter of the Kumār of Khairā. Another and more reasonable account is that Hari Singh was kept at Delhi as a hostage for the good conduct of Pūran Mal, but otherwise the story of his return and of the amicable settlement with his brother is the same.

Dulan Singh, the fourteenth Rājā, received high honours from the Musalmān Government, and the title of Rājā was confirmed by a *farmān* of the Emperor Shāh Jahān, which still exists, bearing date the 21st Rajab 1068 A. H., corresponding to A. D. 1651. In the struggle between the sons of Shāh Jahān he took up the cause of Dārā Shekoh, and the family still possesses a letter from the latter thanking the Rājā for his help, besides a letter from Prince Shujā asking for his aid. After the English assumed the government of Bengal and Bihār, Rājā Gopāl Singh, the nineteenth in descent, was for a time deprived of his estates, but afterwards recovered possession. The title of Rājā was granted by the British Government in 1856 to his descendant Jaimangal Singh in recognition of his services during the Santāl rebellion of 1855 ; and in 1861 he was granted an estate yielding a rental of Rs. 3,000 per annum to be held rent-free during his life-time, in acknowledgment of the services he rendered during the Mutiny of 1857. Subsequently, he was granted the title of Mahārājā in 1865 and was made a

K.C.S.I. in 1866; while the title of Mahārājā Bahādur was made hereditary in the family in 1877 on the occasion of the assumption by Her Majesty Queen Victoria of the title of Empress of India. He was succeeded by Mahārājā Siva Prasād Singh, and the present head of the house is the son of the latter, Mahārājā Sir Rāvaneswar Prasād Singh Bahādur, who succeeded in 1885 and was made a K.C.I.E., in 1895. He has several times served as a member of the Legislative Council and is the premier nobleman of Bihār.

The Government revenue paid by the estate is reported to be about Rs. 20,000, and the income about Rs. 2,50,000. Since the accession of the Mahārāja Bahādur, much has been done to improve the village of Gidhaur, and it now contains a brick-built bazar, a good school, and a charitable dispensary. The old Srīvilās palace has been modernized, and a new palace called the Suknivās has been built. A clock tower, built to commemorate a visit of the Viceroy, Lord Minto, was opened in February 1909.

Gogrī.—A village in the Monghyr subdivision situated on the north bank of the Ganges, about 15 miles north-east of Monghyr. It is a station on the steamer route from Patna to Goalundo, and is connected by a road, 4 miles long, with the Maheskund railway station on the Hājīpur-Katihār extension of the Bengal and North-Western Railway. The village contains a police-station, Middle English school, dispensary, post-office and inspection bungalow, besides the *kachahris* of some influential zamīndārs. It is an important trade centre, being the main outlet for *pargana* Pharkiyā. Grain is the chief article of export, but fish are also exported in fairly large quantities. The village was formerly situated some miles to the west, but the old site was washed away by the Ganges some years ago, when a flood of that river carried away the southern portion of the embankment which protects the place. This embankment has recently been raised and strengthened by the District Board, and it has been decided to bring it under the Embankment Act after it has been remodelled.

Hasanpur.—A hill in the Monghyr subdivision, situated close to the village of Jaynagar a little to the south-east of Lakhisarai. Tradition states that there was a fort on this hill built by Indradyumna, the last Hindu king of Magadha, and that he buried his treasure here. Remains of buildings constructed of brick and stone have been found here, and in the vicinity there are the foundations of other old buildings, cut stones and idols. A fuller description of the hill and its neighbourhood will be found in the article on Jaynagar. It is possible that this is the small solitary hill, with a high double peak or with crags piled one above

another, which Hiuen Tsiang mentions as the place where Buddha overcame the demon Vakula.

Husainābād.—A village in the south-west of the Monghyr subdivision, situated 3 miles south of Sheikhpurā. It contains the residence of one of the oldest Muhammadan families of the district, which traces back its descent to Makhdūm Sheikh Shams-ud-dīn, surnamed Faryad Ras Kurraish-ul-Hashmi, a Saiyad of the family of the Prophet Muhammad. According to the family tradition, he was born in Turkey, but having come to India with his uncle Kāzī Rafi-ud-dīn, who held the office of *kāzī* under the Sultān of Turkey, settled in Oudh and died there in 790 A H., *i. e.*, about 1373 A.D. His son Sheikh Manjhan Shahīd was murdered while on a journey to Bihār, and thereupon his widow, with her two sons Sheikh Mustaphā and Sheikh Junaid, settled at Sheikhpurā. After the death of Sheikh Mustaphā, several of the family migrated to Patna, where their descendants still reside; but about 1836 A.D. two of the family, Muhammad Yahya Khān and his son-in-law Fida Alī Khān left Patna and returned to this district, where they settled at Husainābād. The present representatives of the family are called Nawābs by courtesy, this title having been enjoyed by their ancestors, some of whom were distinguished personages. Two of them, Nawāb Shāb Khān and Nawāb Fida Khān, who met their death during the Marāthā raids, were, it is said, Wazīrs of the Emperors of Delhi; and it is claimed that the office of Wazīr was hereditary in the house. The family was granted an *altamgha jāgīr* by the Emperor Aurangzeb, and Shāh Alam gave Nawāb Alī Ibrāhīm Khān a robe of honour, the appointment of Shash Hazāri and the title of Amīn-ud-daula Azīz-ul-Mulk.

Alī Ibrāhīm Khān, the most distinguished member of the family, is frequently and prominently referred to in the *Sair-ul-Mutākharin*, where he is described as "the illustrious and high-born Khān, the beneficent, munificent, excellent, learned, sincere and valiant." He appears first to have won the favour of Alī Vardi Khān, who invited him to Murshidābād with other persons, distinguished for their birth, rank, learning and talents, and granted him a large pension. Subsequently, he became a trusted courtier of the Nawāb Mīr Kāsim Alī Khān, to whom he proved a good counsellor. He tried to dissuade him against his disastrous expedition into Nepāl and also to prevent him engaging in war with the British. It was he who advised against the Nawāb stopping the boat laden with arms on its way to Patna which formed a *casus belli*; and later, after the defeat at Udhuā Nullah, in vain urged him to release his English prisoners or at least send the women under escort to the British army under

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conduct as an enlightened and loyal zamīndār and of the service he rendered in the famine of 1874. Three sons of the latter are still living, and the annual income from the property of all the co-sharers is about Rs. 60,000. The members of the family are Shiāhs.

Indpe.—A village in the Jamūī subdivision, situated 4 miles south of Jamūī and 2 miles north of Khairā. It contains the remains of a large fort attributed by local tradition to Indradyumna (called locally Indardaun), who is believed to have been the last of the Pāla kings. The following account of the remains, as they were a century ago, is given by Dr. Buchanan Hamilton: "The work is pretty extensive, the fort being a square of about 1,650 feet. The rampart of brick has been about 10 feet thick, and the ditch about 15 feet wide, so that neither could have been intended for any serious resistance to an army; but they were sufficient to guard against surprise or insurrection. The east face is rather irregular, being bent in south from the gate, which is not exactly in the middle, as is also the case with the western gate. In the northern and southern faces are no gates. Before the eastern gate are two heaps of brick, that have been considerable buildings. Within the outer fort has been a citadel. To the left of the passage between the outer gate and that of the citadel, entering from the east, are two considerable heaps of brick: that nearest is said to have been a temple of Siva, and a Priapus still remains. On the right, towards the north-east corner of the outer fort, are three very considerable heaps, surrounding four smaller. Towards the south-west corner of the inner fort, on its south side, is another heap; and these are the only traces of buildings in the outer fort.

"On entering the citadel from the east, you have on the left a mound, which from its great height is by far the most conspicuous part of the whole building. It is said to have been a place (*chandini*) to which the Rājā repaired to enjoy the freshness of the evening air; and this tradition is confirmed by the remains of a small terrace of brick, as usual in such places, that has been built on the top of the mound. The mound is, however, so very great a member of the whole, that I rather suspect it to have been a solid temple of a Buddh: as we know that the Rājās of this part of the country, immediately previous to the Muhammadan invasion, were of that sect. Beyond the mound is the royal palace, as it is called, raised on a lofty terrace 220 feet long by 110 wide. Traces remain to show that this terrace has been occupied by three apartments, where probably the Rājā sat in state, while his family was lodged in wooden buildings,

that have left no trace. The brick buildings in the outer fort, and without the eastern gate, were probably public offices, and the officers and domestics of the family were perhaps accommodated in buildings of no durability sufficient to leave traces that are now observable."

The great mound referred to in this account marks the remains of an old stūpa measuring 125 feet in diameter at its base by 35 feet in height. The base is now broader than it was owing to the accumulation of debris, but the diameter of the mound is 65 feet at a height of only 20 feet from the base. It stands within an irregular enclosure of two walls and has a deep shaft sunk from the top. The place was clearly an extensive settlement, and many mounds still remain which would repay exploration. In fact, Mr. Beglar, who visited the place in 1872, says that he can "confidently assert that a careful and thorough examination of the mounds, and especially of the great tope, will prove a great acquisition to the present meagre knowledge of ancient Indian structures."*

Jaimangalgarh. *See* Kābar Tāl.

Jamālpur.—A town in the Monghyr subdivision, situated 6 miles south of Monghyr and 299 miles from Calcutta, at a height of 173 feet above sea-level. The town, which is picturesquely situated at the foot of the Kharagpur Hills, is of recent origin, and owes its development to its being the headquarters of the Locomotive Department of the East Indian Railway Company. Originally selected as the headquarters of the line, the workshops were first established here in 1862. The place also used to be the headquarters of the Engineering and Traffic Departments, but the offices of the latter were subsequently removed to Calcutta. The engineering workshops are the largest in India, covering an area of 99 acres, of which 21 acres are roofed over. They are equipped with all necessary mechanical appliances and are well provided with the modern machinery required for putting together and repairing locomotives, for manufacturing signals and interlocking gear, and, in short, for making every description of railway plant, except rails. The value of the outturn is over 6½ lakhs of rupees per annum, and employment is given to about 230 European and 10,500 native mechanics and labourers of all classes. The iron foundry is capable of a monthly outturn of over 2,500 tons of castings, while the steel foundry can turn out about 500 tons of steel, and the rolling mill about 400 tons of rolled iron and steel bars monthly. The works

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can build completely about twenty locomotives and tenders a year. The machinery is principally driven by electricity, and the same generating plant supplies current for electric lights and electric fans in the houses of the European staff.

The native town is separated from the European quarter by the railway and presents no features of interest. The European quarter consists almost entirely of bungalows owned by the Railway Company, and is neatly and prettily laid out. It is provided with a Protestant church, a Roman Catholic chapel, and a mechanics' institute for the railway employés, comprising a library, reading and billiard rooms, an entertainment hall and a swimming bath. There are also a railway hospital and dispensary, and a hostel for European apprentices, of whom there are between 60 and 70 in the workshops. Accommodation for native apprentices of the educated class is provided in the Fraser Hostel, which was opened in 1905. The East Indian Railway Volunteer Rifles, a corps about 2,400 strong, also have their head-quarters here. This corps sent a maxim gun and team with Lumsden's Horse to the Boer war.

The town water-supply is taken from wells, and the railway has several large reservoirs which supply its wants. The oldest reservoir appears to be one called the Bayley reservoir, which the Company constructed a little over 20 years ago. This was done by throwing a large dam 800 or 900 feet long, with an overflow weir 100 feet long, across a valley at the foot of the hills. The area of the reservoir is 878,000 feet; it is 25 feet deep, and it holds about 16,960,000 cubic feet or 186,000,000 gallons. The work cost Rs. 87,121 and was named after Sir Steuart Bayley, then Lieutenant-Governor of Bengal, who opened it in August 1887. The increasing demand for the workshops and the uncertain rainfall of recent years have led to a scheme being prepared for a supply of river water from Monghyr, 6 miles distant: the pipes have already been laid. There is no hotel or dâk bungalow in the town, the only accommodation for European travellers being at Messrs. Kellner and Company's retiring rooms at the railway station.

Jamâlpur was constituted a municipality in 1883, and the area within municipal limits is 4 square miles. The population enumerated at the census of March 1901 was 13,929, as against 18,089 in 1891. A second census eight months later disclosed a population of 16,302. The decrease on the first occasion was chiefly due to many persons leaving the town on account of the plague which was raging at the time, but subsidiary causes were

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the transfer of the Audit Department of the East Indian Railway to Calcutta, and the introduction of workmen's trains from the neighbouring stations to the railway workshops, which caused many of the workmen to settle outside the town, where living is cheaper.*

Jamūī.—Headquarters of the subdivision of the same name situated 4 miles south-west of the Jamūī station on the Chord Line of the East Indian Railway. Population (1901) 4,744. The town consists for the most part of one long street, forming a continuation of the railway road. On either side lie the shops and dwellings of the grain merchants and shopkeepers, and minor roads branch out at right angles, leading to the non-trading parts of the town and to the residences of the native civil functionaries, pleaders, etc. Although lying within the great Gangetic rice plain, the town shares in the slope of the country from Chakāi and the Hazāribāgh plateau northwards. This circumstance and the proximity of the Kiul ensure excellent drainage, and render it one of the healthiest places in the district.

On approaching Jamūī from the railway station, the first public building met with is the Subdivisional Office and the Magistrate's residence—masonry buildings of the ordinary kind. On the opposite side of the road is the Munsif's Court. About a quarter of a mile within the town, in a clear open space, stands the police station. Immediately behind it is the sub-jail, and behind this again the charitable dispensary, which was completed in 1874. At the western extremity of the town stand the opium office, *gānja* stores, and distillery. The town is connected by a good metalled road with the Jamūī railway station (situated in the Mallepur village), but unfortunately this road is crossed by the rivers Kiul and Anjan, which are not bridged, though there is an "Irish" bridge, *i.e.*, a raised flagged causeway, across the Anjan. These rivers, which rise in the hills to the south, become after heavy rain violent torrents, sometimes cutting off, for a few days, direct communication with the railway, for ferry boats are not able to cross till they subside. To the south of the town is an extensive old fort called Indpegarh already described in the article on Indpe.

Jamūī Subdivision.—The southern subdivision of the district, lying between 24° 22′ and 25° 7′ N., and 85° 49′ and 86°

* This account of Jamālpur has been compiled with the help of a note contributed by Mr. Tomyns R. Browne, Loco. Superintendent of the East Indian Railway.

37′ E., with an area of 1,276 square miles. At the time of the census of 1901, it comprised an area of 1,593 square miles, and its population was returned at 551,227 in 1901, as compared with 553,917 in 1891. The Sheikhpurā thāna, which then formed part of it, has since been transferred, with the Barbighā outpost, to the Monghyr subdivision, and the population of the Jamūī subdivision, as now constituted, is 374,998. This subdivision is the least densely populated part of the district, supporting only 294 persons to the square mile, owing to the fact that in the south it merges in the Chotā Nāgpur plateau, and contains large areas of jungle. It contains 499 villages, one of which, Jamūī, is its headquarters; and for administrative purposes it is divided into three thānas, viz., Jamūī, Chakāi and Sikandrā.

Jaynagar.—A small village in the Monghyr subdivision situated close to the Lakhisarai railway station. This place is said to have been the stronghold of a Hindu chief of Magadha, called Indardaun, who, according to local legend, was defeated by a Muhammadan called Makhdūm Maulāna Nūr, whose tomb is at Khagaul, half a mile to the north of the railway station. Indardaun has been identified with Indradyumna, the last of the Pāla kings, who was conquered by the Muhammadan invaders under Bakhtiyār Khiljī.

The name Jaynagar belongs properly to the position on the south, to which Indradyumna is said to have retired after his defeat by the Muhammadans. The position is formed by two short ridges of small rocky hillocks running parallel from west to east, the opening to the west being closed by an earthen rampart, and that to the east by what were massive works, but are now mere mounds. Between the ridges there are two long parallel mounds, which have every appearance of being—as the people say they are—the ruins of the houses of a street or bazar. On the top of the northern ridge there was once a building of some kind, probably a stūpa; and on the southern ridge there are the foundations and part of the walls of a small monastery. The walls have large dressed stones on both faces, and there are quantities of bricks lying about the ruins, as well as on a spur below the monastery, which was levelled to form a terrace for building. To the west and south of the hills there are many fine tanks. According to the people, there are *athārah-gandā-pokhar*, or "eighteen fours, *i.e.*, seventy-two tanks." On the north-west there is a fine sheet of water, upwards of a mile in length from north to south, which has been formed by embankments extending from the western end of the northern ridge. Jaynagar

is believed to be the most southerly portion of a city, which once extended for 4 miles along the bank of the Kiul river. General Cunningham points out that it corresponds in position with the Lo-in-ni-lo of Hiuen Tsiang, which lay 200 *li*, or 33 miles, to the west of *Hiranya Parvata*, *i. e.*, Monghyr, and he considers it probable that the Chinese syllables may be only a faulty rendering of Kiul.

Close to the top of the northern ridge the villagers say that Indradyumna had his treasury, which was sealed with a magic seal; but all that can be seen is plain, smooth rock, perhaps artificially smoothed. It is said that Indradyumna had a trusted warrior, whom he raised to the highest posts, until at last he asked for the hand of his master's daughter in marriage. The king was very angry, and had a cavern made in which he placed all his treasure. When all was safely stowed away, the king invited his general to see his treasury, and when he unsuspectingly went in, let fall the trap door and sealed it with a magic seal. It was not long before he suffered for thus killing his best general; for the Muhammadans came down and drove him a fugitive from place to place, until he was obliged to fly to Orissa. His last place of refuge is still pointed out—a natural cavern on the top of the southern ridge. [Reports, Arch. Surv. Ind., Vol. III, pp. 159-160; Vol. VIII, pp. 118-119.]

Jhājhā.—A railway station on the East Indian Railway, situated in the south-east of the Jamūī subdivision. The original name of the place is Nawādih, but, to prevent confusion with other places having a similar name, the railway authorities named the station Jhājhā. It is a changing station on the line, and the railway company owns a large area of land, on which is located the European and Eurasian staff, numbering with their families over 200 persons. The sanitation, etc., of the settlement is managed by a Station Committee consisting of railway officials. Just outside the railway premises is Nawādih, a crowded *bastī*, which has one or two fairly broad roads, but otherwise is intersected merely by numerous little gullies and passages. The owner of this *bastī* is the Mahārājā of Gidhaur. The population is (1901) 2,027, and the place contains a police outpost and a District Board bungalow situated about a mile away from the railway station.

Kābar Tāl.—A lake in the north of the Begusarai subdivision, about 8 miles in length and 2 miles in breadth. This lake is believed to mark the bed of a large river that formerly flowed through the north of the district. It is of no great depth

in places, and a portion generally dries up in time to allow rice to be sown broad-cast in May, the crop being reaped from boats in November. The water, except where it is very deep, is covered with a thick growth of tall reeds, which give shelter to numerous water fowl, so that the lake is one of the best shooting grounds in the district. It also swarms with fish, and is an important source of the fish supply of the people.

There is an island in the lake known as Monkey Island, from the number of monkeys which frequent it. The island is a sacred spot; and when the Permanent Settlement was concluded in 1793, not only was it allowed to remain revenue-free, but Government made a yearly grant for the express purpose of feeding the monkeys and keeping alight a lamp which burnt day and night in a small temple on the island. This grant was continued until 1852, when it was discovered that the light had been extinguished and the monkeys had not been fed, the money being misappropriated by the priests. The grant was accordingly withdrawn. Palm trees abound on the island, but they are never tapped, for the people believe that they would yield blood instead of toddy.

The temple above mentioned is a small shrine dedicated to Jaimangala, another name for the goddess Durgā or Bhawānī, a painted figure of whom may be seen in the niche opposite the low door in front. The building is believed to be very ancient, and considerable sanctity attaches to it, pilgrims coming to it from distant parts, especially during the Durgā Pūjā. It is also visited by villagers from the neighbourhood on Tuesdays and Saturdays, these being auspicious days. This is the only temple on the island, which is overgrown with jungle and traversed only by rough tracks. Badly burnt bricks may be found here and there, and a number of cannon balls have been found, so that it is probable that the island was originally a fort. This hypothesis is rendered more probable by the fact that the place is known as Jaimangalgarh, *i.e.*, the fort of Jaimangala. It is situated 4 miles east of Chiriā Bariārpur and 12 miles north of Begusarai.

Khagariā.—A town in the north of the Monghyr sub-division, situated on the river Gandak at a distance of about three miles from its junction with the Ganges. Khagariā is, next to Monghyr and Jamālpur, the largest town in the district, returning a population of 11,492 at the last census. It is an important trade centre, a large proportion of the grain and chillies exported from the north and north-west of the district, and from the Darbhangā district, passing through it. Several

Mārwāri firms have agencies here, and a number of other merchants have settled in the town. There were formerly also many Bengali merchants, but they have been ousted by the competition of the Mārwāris and others. The town contains a station on the Hājīpur-Katihār branch of the Bengal and North-Western Railway, which passes over a large bridge of seven spans, with a waterway of 650 feet, constructed over the Gandak about 2½ miles to the west. There are also a District Board bungalow, thāna and dispensary.

Khairā.—A village in the Jamūī subdivision, situated five miles south-east of Jamūī. It contains the residence of one of the leading zamīndārs of the district, who belongs to a branch of the family of the Mahārājā Bahādur of Gidhaur. The legend accounting for the separation of the two branches has already been given in the article on Gidhaur, and it will be sufficient to state that the founder of the family is said to have been Hari Singh, the eldest son of Pūran Mal, Rājā of Gidhaur. Hari Singh was kept at Delhi, presumably as a hostage for the loyalty of his father. On the death of the latter, his younger brother was installed as Rājā, and, on his return, Hari Singh agreed to accept a portion of the estate. The original seat of the ancestors of both families appears to have been at the foot of the hills near Khairā, where the remains of an old stone fort and of other buildings may still be traced in the jungle. Close by, and in better preservation, are the remains of a large masonry fort known as Naulakhagarh (q. v.), the erection of which is by local tradition ascribed to Sher Shāh, but which may once have been the seat of the family. The late head of the family, Rām Narayan Singh, received the title of Rājā Bahadur from Government, and the estate is one of the largest in the district.

Kharagpur.—A village in the Monghyr subdivision, situated close to the eastern flank of the Kharagpur Hills, 25 miles south-east of the town of Monghyr and 12 miles from the railway station of Bariārpur. Population (1901) 2,442. Historically Kharagpur is one of the most interesting places in the district. According to tradition, the surrounding country was originally held by an aboriginal race, called Khetaurīs, who were ruled by 52 chiefs. Three Rājput brothers named Dandū Rai, Basdeo Rai and Mehndār Rai, took service with Rājā Sasānka, the Khetaurī chief of Kherhī, a small principality ten or twelve miles south-east of Monghyr. In the course of the wars in which they engaged, they collected a large following of Rājputs; and at last, when strong enough, rose in the night on their

master, murdered him and his family, and assumed his power. They then entered on a series of successful contests with the neighbouring chiefs, and are credited with conquering all the 52 Khetaurī chiefs. The eldest of the three brothers was Dandū Rai, and he passed on the chiefship to his son, Rūp Sāh.

Coming to historical times, tradition relates that the ruling chief in the time of Jahāngīr was Sangrām Sāh, who was summoned to Delhi to do homage to the Emperor. He refused to obey the summons, and his disobedience led to the advance of a punitive force. Sangrām Sāh took up a strong position in the defile of Markan; but one of his soldiers went over to the enemy's camp, and agreed to assassinate him in return for a large reward. Coming up while Sangrām Sāh was praying, the traitor shot him through the head. This act of treachery, however, had little immediate result, for Chandrajot, his widow, so valiantly resisted Bāz Bahādur, the leader of the Mughal troops, that, at last despairing of success and wishing to end a contest with a woman, he proposed an armistice. This being agreed to, Bāz Bahādur persuaded the Rānī that she should go to the Imperial Court and obtain the Emperor's favour, offering to intercede for her. When the Rānī arrived at Delhi, her son Toral Mal was thrown into prison, but Bāz Bahādur succeeded in obtaining his release.

Toral Mal was induced to change his religion and become a Musalmān, being given the name of Rozafzūn. The daughter of a noble was given him in marriage, and afterwards a cousin of the Emperor himself. He was advanced to the rank of *mansabdār* of 3,000 horse, while the command of 2,000 horse was given to each of his children, Bihruz Shāh and Abdul Shāh. Eventually, Toral Mal returned to Kharagpur with his wife, leaving Abdul as an hostage at Delhi, and died about A.D. 1635. The Mughal historians give a different account of the career of Toral Mal, or to give him his Muhammadan name Rozafzūn, which will be found in Chapter II.

He was succeeded by Bihruz Shāh, who according to the chronicles of the family, added to the already large estate, being rewarded for his services in the Kābul war by the grant of *chaklā* Midnapore, in which he built a town and named it Kharagpur. Of his successors there is little of interest to record till the time of Muzaffar Alī, who fell under the displeasure of the Nawāb, Kāsim Alī. A military force being sent to dispossess him, he fled to Rāmgarh, whence he was induced to return in the hope of a reconciliation; but on his arrival at Monghyr, he was seized and kept a prisoner. On the downfall of Kāsim Alī, Muzaffar

Alī obtained his liberty, but did not recover his property, which was placed in charge of an *āmīl* or manager.

Buchanan Hamilton gives some further details regarding the history of the family at this time, which are interesting as illustrating the first decade of our rule and the persistent deception practised on the English authorities by native subordinates. Muzaffar's son, Faiz Alī, having appealed to the British Agent at Patna, the property was restored to him, but an *āmīl*, Abu Tālib, was left at Kharagpur to protect the interests of the Company. This officer soon accused the Rājā of turbulence; and he was again deprived of all authority, his house plundered, and his family thrown into prison, but he himself escaped into the jungle fastnesses of a rebel hill chief, Jagannāth Deo.

The Rājā now sent an agent to Murshidābād, and complained to Muzaffar Jang, who issued orders to Shītāb Rai, the Governor of Bihār, to see justice done. On this, Faiz Alī and the other members of the Rājā's family were released from prison, and Abu Tālib recalled. That officer, knowing the fate that awaited him, took poison; and his whole wealth was secured by Shītāb Rai, who restored nothing to the family, but sent another officer, who allowed the Rājā no more authority than before. The Rājā then sent his son and his *dīwān*, or minister, with another complaint to Murshidābād, but on the way they met Shītāb Rai, who sent the son back and persuaded the *dīwān* to accompany him to Calcutta. The Rājā, believing that the latter had betrayed him, sent another agent, Rudra Mohan by name, to Calcutta, who gave security, and obtained an order that the management of the estate should be restored to the Rājā.

About this time the house of the *kānungo* of Kharagpur was robbed, and the *āmīl* immediately charged the Rājā with the crime, which his family of course denied. The charge, however, was believed by Government, and an European subaltern, Mr. Clerk, with two companies of soldiers, was sent to punish him. The Rājā retired to the forests, but deputed his son to meet the officer. When the young man came within a day's journey of the troops, some *ghātwāls* informed Mr. Clerk that he was not alone, and intended to fight. Thereupon the English soldiers marched by night, and, surprising the party, killed many, but the Rājā's son made his escape. After this, Mohan Singh, a Rājput *ghātwāl*, informed Mr. Clerk where the Rājā was concealed, and the force advancing suddenly caught him and sent him to Patna, where he was put in irons. In 1770

he petitioned against the *ghātwāls* and the *āmil*. They were called before Shitāb Rai, their accusations declared groundless and the Rājā released from prison, but ordered to remain at Patna. A few years later, (1774-79), Captain Browne appears to have administered the tract in the extreme south as part of the Jungleterry after the Rājā had been ousted from his property. In 1781, however, Warren Hastings ordered the estate to be restored to the Rājā, Kādir Alī.

Kādir Alī was succeeded by Ikbāl Alī Khān, after whom came Rahmat Alī, the last of the family who was Rājā of Kharagpur. In 1839 he fell into arrears of revenue, in consequence, he alleged, of embezzlements by his agents at Monghyr, who had quite enough money in their possession to pay the Government demand. The whole of his great property, except Haveli Kharagpur, was sold on the 29th January 1840; and Rājā Bidyānand Singh of Purnea, and Balanāth Sahu became the purchasers. In 1845 the remaining estate of the Rājā met with a similar fate, being purchased by the Mahārājā of Darbhangā. Rahmat Alī Khān died in 1852, and was buried at the entrance of his Imāmbārā. Some descendants of Rahmat Alī are still living in reduced circumstances.

The Kharagpur Rāj was at one time a great principality extending from the south of Monghyr to the south of Bhāgalpur and the Santāl Parganas, and marching with the northern boundary of the territory held by the Bīrbhūm Rājās. Kharagpur itself contains few remains to attest the former greatness of its Rājās. There is, however, a ruined palace built by Rājā Bihruz, adjoining which is a three-domed mosque picturesquely situated on the river Man. A marble slab in one of the walls shows that it was built in 1068 A. H., *i.e.*, 1656 A. D. during the reign of the Emperor Shāh Jahān. Three miles from Kharagpur there are two temples and two tanks standing opposite to one another on each side of the road leading to Tārāpur. The place is said to have been a hunting seat of the Rājās of Kharagpur while they were still Rājputs. The temples and tanks on the south of the road are ascribed to one of the Rājās, and those on the north to Chandrāvati, one of the Rānīs. They are accordingly known as *Rājārānī talāo.*

Kharagpur is now perhaps best known for a large reservoir constructed a little over 30 years ago, when the Kharagpur estate, with the rest of the property of the Mahārājā of Darbhangā, was under the management of the Court of Wards. It is formed by a dam built, 2 miles west of Kharagpur, across the Man river, which at this point debouches through a narrow gorge in the

hills. To the south-west the gorge widens out into a valley hemmed in on all sides by low but abrupt hills, and here a large reservoir has been formed by the accumulation of the river water and of the drainage from the hills and valleys. This reservoir irrigates about 18,000 acres and forms a beautiful lake, which, according to Mr. Lockwood, "rivals the renowned lakes of Killarney."

About a mile or two above the dam is a picturesque waterfall, called Pānchkumārī or the five princesses. In the neighbourhood is a hill also called Pānchkumāri, a name explained by the following legend. It is said that the five daughters of the Rājā of Kharagpur took refuge there when their father was taken prisoner to Delhi. Being unable to escape from their Muhammadan pursuers, they killed themselves by jumping from a precipice, preferring death to dishonour. At the foot of the hill is a spot where the Rānī is said have to committed *satī* on hearing that the Rājā had been put to death at Delhi. The Rājā, according to tradition, threw up an entrenchment at the top of the hill and made preparations for defending himself at this last stronghold with a handful of faithful followers. He eventually took refuge in a small cave, in the hills, called Musākhol, *i.e.*, the rat's hole. This is a small cave, measuring only 4 feet by 3 feet, which is hewn out of the solid rock; but the people believe that it leads to a long subterranean passage and declare that the Rājā frequently used it to go along it to Bhīmbāndh more than 12 miles away. They also repeat a common Indian story, viz., that any traveller, who passed along the road, had only to call out for any cooking utensil which he required and immediately it came out of the cave. After his needs were satisfied, he had to replace the *lotā* or other utensil and go on his way. Unfortunately, one day a covetous Brāhman broke this excellent rule and took away a bell-metal utensil to his home. Since then the weary wayfarer has been able to get no *lotās* or cooking vessels from the cave.*

Kharagpur Hills.—A range of hills situated immediately to the south of Monghyr town, and so called after the town of Kharagpur, which lies at the foot of the hills to the east. These hills, which are an offshoot from the northern face of the Vindhya Hills, measure 30 miles in length, with an average breadth of 24 miles. Although the group lithologically resembles the Vindhya Hills, it contains within its valleys, and on some of its higher peaks, rocks of a much softer nature, such as quartzite, chlorite, chlorite schist, hornblende, etc. In the interior are

*A *Visit to Kharagpur*, J. A. S. B., Vol. XL, pp. 22-27.

several valleys, precipices, hot springs, hill torrents, quarries and a few villages. The hills nowhere rise to a greater height than 1,100 feet, which is the height of the high table-topped hill 13 miles south of Monghyr, named Māruk. They gradually converge towards Monghyr town, where they dip under the Ganges, in the bed of which there is an out-crop of bare quartz rock. A small hill, named Pirpahār, about three miles east of the station, forms the most northerly point of the hills, which terminate in a perpendicular bluff over-hanging the old bed of the Ganges.*

Kiul.—A village in the Monghyr subdivision, situated 34 miles, by rail, from Monghyr, on the eastern bank of the Kiul river. The river is spanned by a fine lattice girder bridge of 9 spans of 150 feet each, and there is a large railway station, Kiul being a junction of the loop and chord lines of the East Indian Railway with the South Bihār Railway. The village is small, uninteresting and modern, owing its creation to the railway; but the neighbourhood has some interest to the archæologist on account of the remains which have been found. To the south is the small village of Kowaya, which appears to have been built upon part of an ancient city, for the land is a succession of undulating mounds abounding in old bricks and broken images. On the bank of the river, close to the hamlet called Brindāban, there is a conspicuous mound, upwards of 30 feet in height, which evidently marks the remains of a solid brick stūpa. It was excavated by General Cunningham, and at a depth of 6 feet, or 25 feet above ground level, a small chamber was uncovered, which contained a relic casket of pale yellow steatite in the shape of a stūpa, and a small figure of Buddha of the same material. Inside the casket was a small golden box containing a fragment of bone, and a broken silver box of the same shape and size with a green glass bead. General Cunningham conjectured that the building was of late date, *i.e.*, not earlier than the ninth or tenth century A.D., and this supposition was confirmed by a subsequent discovery. On the eastern face of the mound a small arched chamber was unearthed, and at the bottom were 200 or 300 seals of lac. On the western side a smaller chamber was discovered, in which were four bronze images, a steatite image of Buddha, and a large earthenware jar filled with lac seals, of which altogether 2,700 were counted. These seals on examination were found to be of four different kinds and were presumably the official seals of a monastery located here. The

* Captain S. R. Sherwill, *The Kurrukpore Hills*, J. A. S. B., Vol. XXI.

characters of the writing showed that they were engraved in the 10th or 11th century A.D. This mound appears to have been made a quarry for bricks, but a portion still remains, and close by is another mound, which apparently marks the site of an old monastery. General Cunningham has conjectured that Kiul may be an altered form of the name which Hiuen Tsiang has handed down as Lo-in-ni-lo.*

Lachhuār.—A village in the Jamūī subdivision, situated about 5 miles west of Simariā and 4 miles south of Sikandrā. It contains a large Jain temple and *dharmasālā* built in 1874 by Rai Dhanpat Singh Bahādur of Murshidābād, for the benefit of Jain pilgrims, who visit some places in the adjacent hills. The nearest are 3 miles south of Lachhuār and are marked "Muth Boodhroop" and "Muth Purusnath" on the Indian atlas sheet. They are two small shrines picturesquely situated in a valley between too parallel ranges of hills. In each of these shrines is a small statue of Mahāvīra, one of which dates back to Sambat 1505, while the other appears to be older. The temples themselves, however, are of recent date.†

Lachhuār is said to have been several centuries ago the residence of Pūran Mal, Rājā of Gidhaur, who built the temples mentioned in the account of Simariā, and of his sons, Hari Singh and Bisambhar Singh. On the outskirts of the village there is a temple dedicated to Kālī, which is maintained by the Gidhaur Rāj. A large fair is held here during the Kālī Pūjā festival.

Lakhisarai.—A village in the Monghyr subdivision, situated on the western bank of the Kiul river, 35 miles by rail from Monghyr. The village contains the *dargāh* or mausoleum of Makhdūm Shāh, in which is a loose slab of basalt containing an inscription of the Bengal Sultān Rukn-ud-dīn Kaikāus. The slab is broken into two pieces, and most of the letters of the king's name are lost; but the fact that the name begins with *Ruknuddunya* and ends with the letter *s*, combined with the date, is sufficient to raise this identification beyond doubt. The only other known inscription of this king, which is inside the *dargāh* of Maulāna Ata at Gangārāmpur in the Dinājpur district, bears the same date, viz., the 1st Muharram 697, *i.e.*, 19th October 1297 A.D. The inscription has no connection with the *dargāh*, where it now lies, as it refers to the building of a *jama masjid*.

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* Reports, Arch. Surv. Ind., Vol. III, pp. 156-158.
† Report, Arch. Surv. Bengal, 1902-03.

There were also formerly extensive Buddhist remains near Lakhisarai, but very little has escaped destruction. Several brick mounds can be traced along the Kiul river to the south of Lakhisarai, and some years ago numerous ancient statues are said to have existed there. They have almost all been carried away, and the brick mounds generally have been made level with the ground. Some fine Buddhistic statues found here may be seen in the Indian Museum.*

Malnipahār.—A hill in the Monghyr subdivision, situated in the Kharagpur Hills about 7 miles north-east of Bhīmbāndh. There is a hot spring at the bottom of the hill, which forms the source of the Anjan river. A space of about 20 yards in length and 20 feet in width is covered with fragments of rock, under which the water may be heard running, and in some places seen through the crevices. Lower down the water forms little streams that soon unite. From observations taken by Buchanan Hamilton, it appears that at sunrise on the 22nd March, when the temperature of the air was 62°, a thermometer placed on the stones rose to 80°; on being immersed in the water flowing among the stones, it rose to 146°; and on being placed in a crevice of the rock from which the water issued, it marked 150°.

Māruk.—A hill in the Monghyr subdivision, situated in the Kharagpur Hills 13 miles south of Monghyr. The following account of the hill is quoted from an article on the Kharagpur Hills by Captain Sherwill. "A rough and steep scramble brought us to the summit of Māruk, a table-topped hill of 1,100 feet elevation, from whence we had a splendid view of Monghyr station and town, 13 miles to the north of us; of the country beyond the Ganges for nearly 100 miles; of the Ganges winding through the highly cultivated plains of the districts of Patna, Monghyr and Bhāgalpur; a good view of the Rājmahāl Hills to the east, distant 70 miles, and of the jungles at our feet. Clouds shut out the view of the Himālaya mountains, which a few days before we had seen from Monghyr in the plains, spread out in a vast panoramic view, their snowy sides tinged with the beams of the rising sun. The summit of this mountain is about a quarter of a mile in length and a few hundred yards in breadth, perfectly level and covered with a matted and tangled jungle of bamboos, mimosa, catechu, and *sakuā* trees. The spot from its elevation deserves to have a house or two erected on its summit, where invalids from Monghyr would, during the great heats of

* Report, Arch. Surv. Bengal, 1902-03.

summer, find relief from the difference of temperature. Looking north and down into the jungle, large bare masses of quartz rock are seen protruding through the surface of the country and overtopping the highest trees. The ferruginous clay-like laterite at the summit of the mountain is excavated into natural caves highly polished by the frequent visits of the long-tailed monkeys which abound in the woods in these hills.

"On the summit of this mountain we feil in with several of the gigantic yellow webs of the epeirae spider, which are as remarkable for their strength of web as they are for the variety of their forms and colours. The present specimens are red and black, of a formidable size and very active. Some of the webs we found stretched across our path measuring from 10 to 20 feet in diameter, in the centre of which the spider sits waiting for his prey. The webs from their great strength offered a sensible resistance when forcing our way through them; in the web of one of the spiders we found a bird entangled and the young spiders, about eight in number, feeding upon the carcass. The bird was, with the exception of his legs and beak, entirely enveloped in web, and was much decomposed; the entwined web had completely pinioned the wings of the bird so as to render his escape impossible. The bird was about the size of a field lark and was near the centre of the web; the old spider was about a foot above the bird; we secured, measured and bottled him. His dimensions were six inches across the legs; he was armed with a formidable pair of mandibles.*"

The origin of the name Māruk is not known, but it is probably so called after the *mahāruk* tree (*Ailanthus excelsa*).

Maulānagar.—A village in the Monghyr subdivision, situated about half a mile east of Surajgarhā, 6 miles north of the Kajrā railway station, and 18 miles west of Monghyr. The traditional account of the origin and history of the village is as follows. Formerly the place where Maulānagar now stands was covered by jungle. In the 18th century A.D., a saint, named Shāh Nāzim-ud-dīn Alī, happened to come to Surajgarhá, where his brother held the post of *Kāzī*, and attracted by the solitude of the place, determined to pass the remainder of his life there. He took up his abode below a large tree on the banks of a lake, and people from all quarters began to visit him and beg that he would intercede with God for them. To one and all the saint humbly replied: "Go. Maulā (God) will do you good." The people of the neighbourhood,

* *The Kurrukpore Hills*, J. A. S. B., Vol. XXI.

therefore, called him Maulā Shāh, and the place where he had settled Maulānagar. Here he was visited by Alī Vardi Khān, when he was marching northwards past Surajgarhā on one of his frequent expeditions. Hearing of the fame of the saint, Alī Vardi Khān came to him, and, like the poor villagers, begged that he would pray to God for success in his campaign. The saint complied with his request, and, as usual, said: "Go. Maulā will do you good." The saint's prayer was answered, and Alī Vardi Khān returning from a successful campaign, made him a grant of two *mahāls*, viz., *pargana* Abhaipur and *tāluk* Mustaphānagar. This grant he at first refused, but at length consented on condition that its proceeds should be used for charitable purposes.

This tradition is confirmed by the *Sair-ul-Mutākharin*, which mentions Shāh Maulā among the saints of Bihār, and says that he passed his days in poverty giving his little all to feed passing wayfarers and the poor. "But Haidar Alī Khān, who commanded Alī Vardi Khān's artillery, made application to that Prince for his bestowing on that holy man the small *pargana* of Kajrā. The request was granted with the best grace in the world, so that the general one day sent him a *sanad* for it. Now the estate is enjoyed by his descendants, *i.e.*, by the relatives of his wife, who all live comfortably upon the produce of it.*" Shāh Maulā was succeeded by a kinsman and brother-in-law named Shāh Ghulām Maulā. He was, it is said, a minister of Nādir Shāh, king of Persia, and accompanied him in his invasion of India (1739). Instead, however, of following Nādir Shāh back to Persia, he came on a visit to Shāh Maulā, and having become his disciple was appointed his successor. The present Sajjāda-nashīn of Maulānagar, Saiyad Shāh Sami Ahmad, is his descendant.

The family traces back its descent to Saiyad Ahmad, a saint of Medina, and a champion of Islām, and gives the following account of its history. The son of Saiyad Ahmad, Shāh Bāgh, having been sent by Sikandra Lodī (1488-1517) to punish certain marauders who were ravaging this part of the country, settled and died in the town of Bihār; and his descendant was Shāh Ghulām Maulā, the second Sajjādanashīn of Maulānagar. The village contains a *khānkāh* or Muhammadan religious institution, to which are attached a mosque and *madrasa* and the tombs of the Sajjāda-nashīns. The property of the endowment consists mainly of *pargana* Abhaipur with an area of 20 square miles, the largest revenue-free tenure in the district, which brings in an

* Raymond's translation, II, 175.

income of about Rs. 32,000 per annum. Besides this, there are revenue-paying estates consisting of *tāluk* Mustaphānagar and Islāmpur with an annual income of Rs. 8,000. The income is expended in maintaining the *khānkāh*, mosque and *madrasa*, in feeding the poor and entertaining way-farers, and in supporting the family and relatives of the Sajjāda-nashin.

History. **Monghyr.**—Headquarters of the district, situated in 25° 23′ N. and 86° 28′ E., on the south bank of the Ganges. Tradition ascribes the foundation of the town of Monghyr to Chandra Gupta, after whom it was called Gupta Garh, a name which has been found inscribed on a rock at Kashtahārīnī Ghāt at the north-western corner of the present fort. The town is supposed to have covered an extensive area surrounded with mud walls, remains of which are pointed out as still existing about three miles to the south of the fort, but these seem to belong to a later era. There are, however, unmistakable traces of houses and mosques and other evidence of habitation, extending far beyond the present precincts of the town, which show that even at an early date it must have been a place of much importance. It is mentioned in the *Mahābhārata* under the name of Modāgiri, and a passage in the Sabhā-parva, describing Bhīma's conquests in Eastern India, says that after defeating Karna, King of Anga, he fought a battle at Modāgiri and killed its chief. The place is known to have been the site of the royal camp of the Pāla kings in the 10th century A.D., and inscriptions are still in existence issued from Mudgagiri, as the place was then called, which record the fact that a bridge of boats was built here across the Ganges. During the time of the early Muhammadan kings and emperors, Monghyr town, lying as it does on the banks of the river at a point where the hills close up from the south, and thus commanding both the land and river route, was a position of much importance; and a strong fort, which still exists in excellent preservation, was built to guard the narrow neck of level ground.

At the close of the 15th century Monghyr was the capital of Prince Dānyāl, son of Alā-ud-dīn Husain, the Afghān king of Bengal, who in 1497 repaired the fortifications and built a vault over the tomb of Shāh Nāfah, the Muhammadan patron saint of the town. In 1580 Rājā Todar Mal, on being deputed by the Emperor Akbar to reduce the rebellious Afghān chiefs of Bengal, made it his headquarters and constructed entrenchments between the Ganges and the hills. After his defeat by Aurangzeb near Allahābād, Shāh Shujā retreated here in 1659, and, resolving to make a stand against the imperial troops, strengthened the fortifications and threw up lines of

entrenchment; but learning that his retreat was being cut off by Mīr Jumla, he hurriedly withdrew his troops from the trenches and beat a retreat to Rājmahāl. In the next century the Nawāb of Bengal, Mīr Kāsim Alī, selected Monghyr as his capital and established an arsenal under the supervision of his Armenian General, Ghurghin Khān. He retreated here after the defeat of his army at Udhuā Nullah, but fled on the approach of the English troops under Major Adams; and the Governor, who was left in command of the fort, capitulated after a two days' bombardment (1763).

The fort was for some time occupied by some of the troops of the East India Company, and in 1766 was the scene of an outbreak among the European officers, known as the White Mutiny, which was effectually quelled by Lord Clive. After this, the fortifications were gradually allowed to fall into disrepair, and it is clear from the account given by the artist William Hodges in 1781 that it was no longer an important position. Hodges visited Monghyr twice in that year—on the second occasion as a guest of Warren Hastings, who was on his way to meet Chait Singh at Benāres; but his description of the buildings is, on the whole, so inaccurate, that it is not worth quoting.

Towards the close of the 18th century we find that Monghyr was merely a station for half-pay and invalid officers and men, who formed "a little garrison, sufficient at least for the protection of a depôt of military stores, and of a powder magazine established there. The latter was said to cause sometimes no little uneasiness to the veterans, accustomed as they were to gunpowder. For the most vivid lightning often falls about Monghyr, attracted by the iron ore which abounds in the neighbouring hills, and, if it fell upon the magazine, the whole fort would certainly be destroyed by the explosion".* The place, however, was noted for its salubrious climate, and Warren Hastings speaks in one of his letters of the delightful change of atmosphere from that of Bengal.

Early European accounts

Later visitors also wrote in high terms of Monghyr and of its manufactures, but one and all appear to have been much annoyed by the crowds of beggars that infested the place. Bishop Heber, who visited Monghyr in 1823, writes:—"Monghyr, as one approaches it, presents an imposing appearance, having one or two extremely good European houses, each perched on its own little eminence . . . The fort occupies a great deal of ground, but is now dismantled. Its gates, battlements, etc., are all of

* T. Twining, *Travels in India a hundred years ago*, 1893.

Asiatic architecture, and precisely similar to those of the Khitair-gorod of Moscow. Within is an ample plain of fine turf, dotted with a few trees, and two noble tanks of water, the largest covering, I conceive, a couple of acres. Two high grassy knolls are enclosed within the rampart, occupying two opposite angles of the fort, which is an irregular square, with, I think, 12 semi-circular bastions, and a very wide and deep wet-moat, except on the west side, where it rises immediately from the rocky banks of the river. On one of the eminences of which I speak is a collection of prison-like buildings; on the other a very large and handsome house built originally for the Commander-in-Chief of the district at the time that Monghyr was an important station, and the Marāthās were in the neighbourhood; but it was sold some years since by Government. The view from the rampart and the eminences is extremely fine. Monghyr stands on a rocky promontory, with the broad river on both sides, forming two bays, beyond one of which the Rājmahāl Hills are visible, and the other is bounded by the nearer range of Kharagpur." Elsewhere the Bishop, with his inveterate love of comparing Indian with European places, describes these hills as being "not inferior to the Halkin mountains and the range above Flint and Holywell *".

A quaint account is also given in *Up the Country* by the Honourable Emily Eden, who came to Monghyr in November 1837. She was met by all the English residents, six in number, "and that is what they call a large station". All the vehicles of the place were assembled for their use, but the sum total was one bullock cart and four buggies. "That is", she explains, "a foolish term for a cabriolet; but as it is the only vehicle in use in India, and as buggy is the only name for said vehicles, I give it up". She was much struck by the inlaid tables and boxes; "and there was the prettiest doll's furniture possible, tables and cane-chairs, and sofas and footstools, of such curious workmanship". Like other visitors, she drove off to Sītākund. "The drive there was a real refreshment. It is the first time for two years I have felt the carriage going up hill at all; and this was not a simple slope, but a good regular hill. Then we came to some genuine rocks—great, bleak, grey stones, with weeds growing between them, and purple hills in the distance. I felt better directly."

The poverty of the resources of Monghyr, which is so naively introduced in the above account, also appears from the description of her visit in 1836, given by Fanny Parkes in

* R. Heber, *Narrative of a Journey through the Upper Provinces of India*, 1827.

Wanderings of Pilgrim, in which she said that her friends filled many bottles at the spring of Sītākund, but "it is necessary to bring corks, as they are not procurable at Monghyr". Fanny Parkes also visited the place for a second time in 1844, and wrote:—"The moment we anchored we were assailed with hundreds of beggars; their clamour and cries were most annoying; they were a complete pest; driving them away was useless. The people selling pistols, necklaces, bathing-chairs, baskets, toys, shoes, etc., raised such a hubbub, it was disgusting". She wrote, however, in great admiration of the view from the river:—"The fort is a good object, but on turning to the corner how much was I charmed to see the most picturesque cluster of *bairāgi* temples imaginable. The *maths* are surrounded by fine trees; the ruined bastion of the old fort juts out into the river, and has fragments of rock at its base. The high spires of the white temples seen among the trees, the slender bamboos with their bright red or white flags, and a sort of Hindu altar in front, are beautifully grouped. The Directory tells you of the articles in the bazar, but omits these gems of oriental beauty, which are invaluable to a lover of the picturesque. Beyond this stretch the walls of the old fort, which are of very great extent, and the view of Monghyr is good from this part of the Ganges. Among the articles manufactured here, the black vases for flowers, turned in white wood, and lacquered whilst on the lathe with sealing wax, are pretty. The necklaces and bracelets in imitation of jet, at two or three rupees the set, are beautifully made; necklaces of St. Agnes' beads, monkeys, chameleons, and male bamboos—everything is forthcoming in the bazar, with the exception of ducks. The steamer's passage is from ten to fourteen days to this place—398 miles by the Bhāgīrathī, 686 by the Sundarbans, and 304 by *dâk*; the latter runs in two days and three-quarters."

A later traveller, Sir Joseph Hooker, describes Monghyr as "by far the prettiest town I had seen on the river, backed by a long range of wooded hills, detached outliers of which rise in the very town. The banks are steep, and they appear more so owing to the fortifications, which are extensive. A number of large, white, two-storied houses, some very imposing, and perched on rounded or conical hills, give a European aspect to the place. Monghyr is celebrated for its iron manufactures, especially of muskets, in which respect it is the Birmingham of Bengal. Generally speaking, these weapons are poor, though stamped with the first English names. A native workman will, however, if time and sufficient reward be given, turn out a

first-rate fowling-piece. The inhabitants are reported to be sad drunkards, and the abundance of toddy-palms was quite remarkable".

General description. Monghyr did not become an administrative centre till 1812, though the old fort was occupied long before that date by a regiment of the East India Company. At present, it is a purely civil station, and, in some respects, one of the most picturesque in Bengal. It consists of two distinct portions, viz., the fort, within which the public offices and the residences of most of the Europeans lie, and the native town outside it stretching away to the east and south. The fort is formed by a great rampart of earth, faced with stone, which encloses a rocky eminence projecting some distance into the Ganges. On the west, the river comes up to the walls and forms a defence on that side; landwards, a deep and wide moat surrounds and protects it. The fort, being built on a foundation of quartzite rock, effectually keeps off any encroachment by the Ganges, but the river oscillates like the pendulum of a clock, taking, it is said, about 80 yards between each oscillation. Thus, we find that in 1875 it arrived at its southern limit close to the temple of Chandīsthān, and the priests then pointed out the marks made 80 yards before by tying ropes on a palm tree imbedded in a *pīpal* tree. Old maps show the width of the Ganges as only a mile and a half, but a few years ago it cut away a large expanse of sand near the East Indian Railway station, and now the crossing from the station to the embankment of the Bengal and North-Western Railway branch line to Monghyr Ghāt is fully three miles. In September 1908, the Ganges encroached still further, cutting away the river bank near the railway station and forming a deep pot-hole below it. Huts on or near the bank were carried away, and trains had to stop at a level-crossing about a quarter of a mile from the station.

The fort. On entering the fort from the railway station by the main gate, known as the Lāl Darwāza or red gate, Monghyr presents a picturesque appearance. The main road runs southwards between two large tanks, behind each of which there is a low hillock. On one of these is the Karnachaura house built by General Goddard, which was originally the residence of the general in command. Subsequently it was acquired by the Mahārājā of Vizianagrām, and now it is the property of the heir of Rājā Ashutosh Nāth Rai of Murshidābād. On the other was a fine building, known as the Damdama *Kothi*, which has recently been demolished. Beyond the latter is the palace of Shāh Shujā, which has been converted into a jail, and between them

lie the Government gardens. The Karnachaura site is a natural rocky eminence in the north-east corner of the fort. The other hillock is an artificial rectangular mound, which was the citadel or acropolis of the fort. Most of the public buildings are also inside the fort, the most important being the civil, revenue and criminal courts, which consist of three parallel rows of buildings. They were built more for utility than for beauty, and mar the effect of the picturesque surroundings. The District Board office and the opium buildings appear to have been built on the same principle, and the Municipal office building is no better. A building for the Sessions Court is under construction to the east of the row of Civil Court buildings. To the west of the courts a trim little ivy-clad church is seen, and to the east of them the Methodist Chapel. At the eastern gate of the fort is a handsome red brick clock-tower over a horse-shoe arch presented to the town by the late Mr. Herschell Dear, which seems somewhat out of keeping with its surroundings, and looks as if it had been transported bodily from some old German town.

Near the north gate of the fort is an old cemetery which is full of the obelisk tombs, erected at the end of the 18th and beginning of the 19th century, which Bishop Heber noticed as "almost distinctive of European India". The earliest of these monuments consists of a massive black stone pillar, probably once part of a temple, which was erected to the memory of a youth named Stewart, who died at Monghyr in 1769, aged 19 years. The next grave is that of John McCabe, Deputy Commissioner-General at Monghyr, who died here in 1789. Perhaps, however, the most interesting monument is that of Captain John Williams, presumably the author of *The Rise and Progress of the Bengal Native Infantry*. He is described as having commanded the invalid battalion of the garrison for many years, and as having died, on board the Hon'ble East India Company's ship *Northumberland* near the Western Islands, on 20th June 1809, aged 68.

The oldest building inside the fort is a Muhammadan shrine built on an elevated piece of ground near the southern gate. It is supposed to contain the grave of a *pīr* or saint, whose name is unknown. He is said to have come from Persia to Ajmer and to have directed his steps thence to Monghyr, under instructions from Khwāja Moin-ud-dīn Chishtī, an early Muhammadan missionary in India. The saint lived here for many years and died about the year 596 A.H., corresponding to 1177 A.D. He was buried in an obscure place near the ramparts, and with the lapse of years his burial place was forgotten. Ultimately, in 1497

A.D., when the ramparts of the fort were being repaired by the Governor, Prince Dānyāl, it was found that every night a portion of the wall fell down, however carefully it had been built during the day. A council of sages was held, and they were all of opinion that there must be the grave of some *pīr* (saint) at the place. That night Dānyāl slept at the place, and had a vision of a *pīr* calling upon him to build a mosque over his grave. The prince enquired who he was and how his grave was to be traced. The *pīr* refused to disclose his name, but said that his grave could be traced by the smell of musk emanating from it. A search was made, and the grave was easily located. Dānyāl then caused a mosque to be built over it, and ever since that day it has been known as the *dargāh* of Shāh Nāfah, *nāfah* being a Persian word meaning a pod of musk. Over the gateway there is an inscription set up by Prince Dānyāl, and round the shrine are many old tombs in a dilapidated state.

An interesting tradition also attaches to the Karnachaura house, so called because the highest point of the hill on which it stands is known by the name of Karnachaura, *i.e.*, Karna's seat. These names are accounted for by the following legend of Rājā Karna, who is said to be a different person from the well-known hero of the *Mahābhārata*, although the story of his liberality proves that he has been confounded with him. Karna of Mudgalpurī (an ancient name for Monghyr) was a contemporary of Vikrama, and an ardent worshipper of the goddess Chandī Devī. Every day he bestowed $1\frac{1}{4}$ maund of gold on the Brāhmans, and every night he visited the shrine of the goddess. There he cast himself into a vessel of boiling *ghī*, and his flesh was devoured by the *joginīs*. Pleased with his devotion, the goddess brought the fleshless skeleton to life by sprinkling water over it, and the resuscitated Karna, on rising up, found the *ghī* vessel filled with $1\frac{1}{4}$ maund of gold. This he bestowed on the Brāhmans, and again appearing before the goddess cast himself into the vessel of boiling *ghī*, and was again restored to life by Chandī Devī. At last, the fame of his continued liberality reached Vikrama, who came to Monghyr and became his servant. By close watching, Vikrama discovered the secret of the daily supply of gold, and having one night preceded Karna to the shrine of the goddess, threw himself into the vessel of boiling *ghī*, and being afterwards restored to life, cast himself into the vessel a second time, and yet a third time. His devotion pleased Chandī so much that she told him to ask a boon, and, on his claiming the secret of making gold, she gave him the *paras* or philosopher's stone. When Karna visited the place shortly

afterwards, both the goddess and the vessel of *ghī* had disappeared. He then began to sell his property to make his customary gift to the Brāhmans, until at last he had nothing left. When Vikrama asked him the cause of his dejection, Karna told him the whole story, and Vikrama at once gave him the *paras* stone. Then Karna thought to himself—"This must be Vikrama, as there is no one else who would be so generous". So he fell down at his feet in deep obeisance.

Coming to historic times, we know that when the British first occupied Monghyr, they found the remains of a building on the hill and afterwards erected a saluting battery on it. This seems clearly the hill of which the capture by Captain Smith played such an important part in the White Mutiny of 1766, as related in Chapter II. Subsequently, a house was built on it, which William Hodges, accurately enough in an otherwise inaccurate account, mentions as having been built by General Goddard and as being the residence of the Commanding Officer. General Goddard, it may be mentioned, took part in his young days in the White Mutiny at Monghyr. At the close of the 18th century General Briscoe lived in this house, which is referred to as follows by Mr. Twining in *Travels in India a hundred years ago*:— "General Briscoe was the oldest General in the Company's service. He had a noble mansion, situated upon the summit of a small hill within the fort, near the lower angle. It commanded a beautiful view of the river and of the country opposite, and also of the small bay in which our fleet was moored. All boats proceeding up the river were here obliged to cross to the other side, opposite the fort, in order to avoid a bastion which advanced into the river, and opposing the current—here very strong—threw it off with a violence that made it impossible for any boat to pass on this side".

The Damdama *Kothi* already referred to was another old building, which has recently been demolished in order to make room for the residence of the Collector. Hardly any impression could be made on the solid brick walls by ordinary methods, and they had to be blown up by gunpowder, bit by bit. When the debris was removed, numerous holes were discovered, showing the former existence of under-ground rooms. Inside a well in the compound, just above the water-level, two arched passages were found, one leading towards the house, and the other, in the opposite direction, towards the ground now occupied by the jail. The latter occupies one of the finest sites in the town, and consists of a number of detached buildings with a high wall on three sides and the river on the fourth. One of the buildings, now included in the jail and

used as a sleeping ward, was the magazine in Muhammadan times, and the building with its massive walls is still intact. The hospital is said to have been the palace zanāna, and the godowns include a building believed to have been a small mosque. "In the floor of this mosque," writes Colonel Crawford, "underneath the centre dome, is a dry well or pit, some ten or twelve feet deep. From this well four subterranean passages lead off in different directions. These passages had all been bricked up, a few yards from their entrances, many years before I went to Monghyr. There was a tradition that some prisoners had made their escape from the jail (it is not likely that they ever got out at the other end) along one of these passages, years before. I believe that one of these passages went down to the river bank, which is just outside; a second to a large well in the garden; a third to the subterranean rooms at the Point. Where the fourth may go, I am not prepared to hazard any suggestion; tradition says to Pīrpahār, but three miles is rather a tall order for a practicable under-ground passage."*

At the north-western corner of the fort is an ancient bathing *ghāt* known as the Kashtahārīnī Ghāt. This name means "the bathing place which expels pain", the tradition being that all people afflicted by grief or bodily pain were at once cured by bathing here. The modern English name for this old bathing place is not so picturesque, being Scandal Point. There is a cluster of six temples here, which attract crowds of pilgrims during the Rākhi Pūrnamāshī festival. Three of the temples were built about 85 years ago; viz., the shrine of Gangājī, erected by Lāljī Sahu, father of Bābu Gangā Prasād, a resident of the town, and the shrines of Siva and Rāma Jânakī both erected by Kanhai Sahu Halwāi, also of Monghyr. The temple of Jagannāth was built about 10 years later by one Baijnāth of Bari Bazar, the temple of Rādhā-Krishna by Bābus Bulāki Lál and Gangā Prasād about 35 years ago, and the temple of Lakshmī-Nārāyan about 22 years ago by Rai Bahādur Kamaleswarī Prasād Singh, a public-spirited zamīndár of Monghyr. On the wall of the gateway here is an inscription of about the 10th century A.D. which mentions a king Bhagīrath and refers to the building of a temple of Siva. There is also an old idol with a mutilated nose lying neglected outside one of the temples, apparently of Buddhist type, but having four arms. The view of the *ghāt* from the river is charming, particularly on a festival day, when it is crowded with pilgrims in their holiday dresses, or at night, when it is illuminated.

* Some Notes on Monghyr, *Bengal Past and Present*, July 1908.

There is a second bathing *ghāt* which was built over 30 years ago by Bābu Rām Prasād Dās, father of Rai Bahādur Kamaleswarī Prasād Singh. This is generally called the Bābua Ghāt by the masses and Welcome Ghāt by the Europeans, and it is used as a landing place by Viceroys and Lieutenant-Governors when coming to Monghyr by river. Both names have a quaint origin. The Indian name is due to the fact that Rai Bahādur Kamaleswarī Prasād Singh is known popularly as Bābuajī, that being a pet name given to the eldest sons of Indian gentlemen. The hybrid name Welcome Ghāt is due to the fact that, on both sides of the *ghāt*, the word "Welcome" is inscribed in large letters, beside an inscription on the face of the archway running "Long life to His Honour."

On the bastion at the western end of the fort along the riverside is the tomb of Mullā Muhammad Saiyad, a poet who wrote under the *nom-de-plume* of Ashraf. The son of Mullā Muhammad Sāleh of Mazandarān near the Caspian Sea, he came to India during the reign of Aurangzeb and was employed as tutor to his daughter Zebunnissa Begam, herself a poetess of no mean renown. In 1672 he obtained leave of absence and went to Ispahān, then the capital of Persia, but a few years later came back to India and was employed by Azīm-us-Shān, Viceroy of Bihār and the second son of Shāh Alam, eldest son of Aurangzeb. In his old age he determined to go on a pilgrimage to Mecca, but did not live to carry out his intention, dying at Monghyr in the year 1704. He was the author of a Masnawi called *Madan Taif*; also of a commentary on the Kafiyat and of a *Diwān*. His complete poetical works are enumerated among the Oudh MSS. The tomb may be seen on the top of the bastion, the lower part of which is used as a kitchen; and it has no slab or tablet.*

It remains to note the improvements effected in the fort within the last 50 years. In a letter, dated 1859, addressed to the Collector of Monghyr, the Magistrate, Mr. Birch, speaks of the "unhealthy state of the south and south-west portion of the fort, which is densely crowded with native huts and kutcha houses surrounded by low jungle and in the most filthy state. With the exception of a few natives in an official position and a few *amlā* attached to the court, the rest of the houses are occupied by a very low class of natives, who are utterly indifferent to the nuisance arising from the accumulation of filth around their dwellings. The conservancy carts cannot remedy the evil, as

* *Bengal Past and Present*, Vol. II, October 1908, pp. 524-25.

there are no roads to penetrate the labyrinth of huts." The Commissioner submitted in 1867 proposals for the improvement of the fort, reporting that Mr. Dear, "a liberal and public-spirited gentleman, resident of Monghyr, who is much attached to the place, and who has at his own expense carried out the measures of improvement", and an Indian gentleman, Shāh Wājid Alī, were "willing to buy out the occupants of the huts over 18 *bighās* 14 *kathās* and 17½ *dhurs* of land, and to build thereon European houses, if a fifty years' lease of the land be granted to them." This proposal was accepted, and the scheme successfully carried out. Mr. Dear built a number of good bungalows, many of which still exist, and added greatly to the beauty of the town by "presenting to its inhabitants an artistic clock-tower over the eastern gate of the fort." The fort is now the most fashionable residential quarter, but the number of houses inside is limited. At present there are 51 residential houses, of which 21 are let out to Europeans, though only 18 are actually occupied by them.

In concluding this account of the fort, reference may be made to its picturesque position and historical associations. These have been well described by Mr. H. Beveridge:—"Few things are more beautiful or impressive than to sit on a moonlight night on one of the bastions and listen to the Ganges lapping against the foot of the rampart. The great river still flows quietly on, careless whether she be crowded with shipping or is, as she has now become, an almost deserted highway. But how many stirring events have taken place at this promontory since the day when Sītā landed at the Kashtahārīnī Ghāt close by, and went to meet her doom at Sītākund. Hindus, Buddhists, Muhammadans and Christians have successively come here, and erected their places of worship, and now all have more or less passed away. It was here that Todar Mal contended with the rebels against Akbar. It was here that Ellis and his companions were brought after the disaster at Mānjhi, and before they were taken back to Patna to be massacred. It was from a bastion of the fort, it is said, that the Seth and his faithful servant were flung into the river. It was from the Patna gate that Mīr Kāsim's wife and huge train of followers set out for Rohtās, when the news came of the defeat at Gheriah."*

The native town. Little is known about the history of the native portion of the town. The earliest mention of value in the Collectorate records

* *Notes of a Holiday Trip to Mālda and Bihār,* Calcutta Review, 1891. The writer explains that the legend of the Seths being killed at Monghyr is probably incorrect (cf. Chapter II), but that the unfortunate Rām Narayan, Governor of Patna, was certainly drowned here.

appears to be in a letter from the Commissioner of the Bhāgalpur or 12th Division to the Secretary to the Sadar Board of Revenue at Fort William, dated Bhāgalpur, the 29th May 1850. He writes:—"It appears from the records that the native town and bazar of Monghyr have for a long period (ever since our first occupation of the country) been considered Government property, denominated the Military or Campoo Bazar. This, though constituting one *mahāl*, was divided into 12 *tarafs*, viz., (1) Bara Bazar, (2) Deorhee Bazar, (3) Goddard Bazar, (4) Wellesley Bazar, (5) Moghal Bazar, (6) Gorhee Tola, (7) Batemanganj, (8) Topkhana Bazar, (9) Fanok Bazar, *urf* Dalhatta Bazar, (10) Belan Bazar, (11) Rasoolganj and (12) Begumpur Mandaye." It would appear from the above that the Military Bazar Government estate represents the lands attached to and more immediately adjoining the fort. There have been considerable additions, and the Government estate at the present time extends over a little more than two-thirds of a square mile, or less than an eighth of the entire municipal area (7·6 square miles). There are few buildings in this portion of the town calling for mention, except a large tobacco factory erected by the Peninsular Tobacco Company at Bāsdeopur, the Diamond Jubilee College, the Zilā school, and the hospital, which is built on an eminence facing the fort on the eastern side. There is a small Mārwāri *dharmasālā* close to the Purabsarai railway station, and a more commodious one near the Monghyr railway station is being built by Bābu Baijnāth Goenka, a Mārwāri resident of the town.

The quarter known as Dilāwarpur contains the residence of a leading Muhammadan family known as the Shāh family. It traces back its descent to Hazrat Maulāna Shāh Mustaphā Sufī, a man of great learning, who was a native of Seistan in Persia. The fame of his learning reached the ears of Akbar, who invited him to his court in Delhi, where he became one of the Emperor's most trusted counsellors. When Akbar marched south to crush the rebellion of the Afghāns in Bihār and Bengal, he was accompanied by Shāh Mustaphā Sufī, who distinguished himself in the field and made it clear that he possessed supernatural powers. Hearing of the holy life led by a saint of Monghyr, called Hazrat Shāh Allahdād Arafīn, and of the miracles he wrought he gave up the idea of a worldly career and came to Monghyr to meet the saint. As soon as Shāh Mustaphā Sufī looked upon the saint, he became insensible, and, when he revived, found himself in the possession of divine secrets. He became the disciple of the Hazrat, who made him Sajjāda-nashin, and on his death in 1050 A.H. (1650 A.D.) he was buried in Dilāwarpur,

where his tomb may still be seen. He was succeeded by his son Shāh Sharaf-ud-dīn, to whom Aurangzeb, hearing of his holy life, gave various presents and grants of land. His descendants still reside at Dilāwarpur.

The population fell from 59,698 in 1872 to 55,372 in 1881, rose to 57,077 in 1891, and dropped to 35,880 in 1901, when it included 26,715 Hindus and 8,950 Muhammadans. The decrease on the last occasion was due to the fact that plague was raging at the time when the census was taken, and that a large number of the inhabitants temporarily left the town to escape its ravages. A second census taken at the end of July 1901, when the plague had disappeared, gave a population of 50,133. The town is an important trade centre, being favourably situated for trade both by rail and river, and it contains a large number of native bankers and *mahājans*. Formerly the trade was carried almost exclusively by river, but the greater part has been diverted to the railway. It is connected by a short branch with the loop line of the East Indian Railway and by a steam ferry with the railway system on the north of the Ganges.

Pīrpahār. Three miles east of the town is a hill called Pīrpahār, from the top of which a fine view of the surrounding country is obtained. The hill is called after an old Muhammadan saint or *pīr*, whose name is no longer remembered, though devotees occasionally come to worship at his grave. There are two old tombs side by side at the foot of the hill, on one of which there is an inscription to the memory of one Mary Anne Beckett, who died in 1832, while the other has a damaged inscription showing, till a few years ago, that it is in memory of a person named D'Oyly: the portion containing the name has now disappeared. The former is somewhat unconventional in form and character, consisting of a mausoleum surrounded by four walls open to the sky, and has a memorial tablet inserted in the northern wall, with the uncommon and not unaffecting inscription "Be still, she sleeps." It is not known who Mary Anne Beckett was, but several legends are current about the manner in which she met her death. One is to the effect that she was a young girl who was killed when riding down the hill; another is that she threw herself down the hill owing to some love trouble; while another account says that she was the Kashmirian wife of a Colonel Beckett. Nothing is known about the person to whom the other tomb was erected, but Sir Warren Hastings D'Oyly, formerly Collector of Monghyr, to whom a reference was made, states that it is possible that he or she was a relative of Mr. D'Oyly, formerly an indigo planter in the district. The

inscription which is now obliterated shows that he or she died in 183—, *i.e.*, between 1830 and 1840.

On the top of the hill there is an old house which may be identified with the residence which, according to the *Sair-ul-Mutākharin*, was erected for himself by Ghurghin Khān, the Armenian general of the Nawāb Kāsim Alī Khān. This is referred to in the *Sair-ul-Mutākharin* as the house on the hill of Sītākund, though the sacred springs of Sītākund are two miles away; and we learn that when Vansittart, the Governor of the East India Company, visited Monghyr in 1762, it was assigned to him for his residence. Thirty years later it appears to have been known as Belvedere, and a pleasing description of it is given by Mr. Twining in "*Travels in India a Hundred Years Ago*". "To-day," he writes, "the Commander-in-Chief and his party dined with General Ellerker at an elegant mansion situated upon the summit of a hill near the river, about 2 miles from the fort. The name Belvedere, given to this charming villa, was justly deserved by the extraordinary beauty of its situation. The Ganges, escaping from the gorge on which Monghyr stands, assumes the expanse of a lake, bearing on its northern extremity the picturesque battlements of the fort, and bounded to the west by an amphitheatre of verdant hills. The current being thrown on the opposite side by the bastion above mentioned, and by the southern angle of the fortress, all boats ascending the stream keep near the western shore, passing almost under General Ellerker's windows; while the great cotton and other boats, coming suddenly into view from behind the fort, and borne rapidly across the middle of the bay, impart incessant animation to this fine river scene." Former Collectors of Monghyr resided in this house, which commands one of the finest views one can obtain along the Ganges. Both house and hill are now the property of the Tagore family of Calcutta. Close by, on the summit of another small hill, is a house belonging to Bābu Rām Lāl Mukerji, a public-spirited Bengali gentleman, who placed a large sum at the disposal of Government for the relief of the distressed in times of famine and flood.

Other places of interest.

About a mile from the railway station is a shrine known as Chandīsthān, regarding which Buchanan Hamilton quotes a legend closely resembling that already given above regarding Karnachaura. Another place of interest is a rock in the bed of the river, about half a mile off from the fort, containing a carving on stone representing two feet, which are supposed to be the impression of the feet of Krishna, when he touched the rock in crossing the Ganges. The rock is submerged when the river is

to inundation, and is covered with a network of swamps, which make it one of the best duck-shooting grounds in Bihār. To the south of the Ganges the general level is higher and the surface more undulating, and there are hill ranges, of which the principal is the Kharagpur-range. This portion of the subdivision is comprised within the following thānas:—Kharagpur on the east, Monghyr and Jamālpur on the north, Lakhisarai and Sheikhpurā on the west, and Surajgarhā in the centre.

The population of the subdivision was 874,611 in 1901, as compared with 870,755 in 1891, the density being 554 persons to the square mile. At the time of the census it comprised an area of 1,578 square miles, but the Sheikhpurā thāna was subsequently transferred to it from the Jamūī subdivision. The population of the subdivision, as now constituted, is 1,050,840, and the density is 555 persons to the square mile. It contains 4 towns, Monghyr, its headquarters, Jamālpur, Khagariā and Sheikhpurā, and 1,262 villages.

Monkey Island.—See Kābar Tāl.

Narhan Estate.—An estate situated in the districts of Darbhangā, Muzaffarpur, Monghyr and Patna with an area of 57,282 acres. In this district 84 villages belong wholly or in part to the estate, forming a compact block in the 3 *parganas* of Bhusarhi, Naipur and Imadpur in the north-west of the district. Of these, altogether 60 villages, covering an area of 30,359 acres, or nearly 47 square miles, and containing a population of about 28,500 persons, belong entirely to the estate. The latter villages were brought under settlement between the years 1893 and 1898, and the net rental fixed was Rs. 45,375. The estate is so called because the residence of the proprietor is at Narhan, a village lying just within the district of Darbhangā close to the boundary between it and Monghyr. The property was first brought under the Court of Wards in August 1877, and was then heavily involved in debt. It was released in November 1892, with all liabilities paid off and with a large cash balance. Next year, the proprietor, Bābu Brahma Narayan Singh, died, leaving his widow, Musamāt Biseswarī Kuar, and a minor daughter. This lady managed the estate till the 27th September 1893, after which it was again brought under the Court of Wards, under whose management it still is.

Naulakhagarh.—A ruined fort in the Jamūī subdivision, situated 7 miles south-west of Jamūī and 3 miles south-west of Khairā. The fort, which is picturesquely situated at the foot of the Khairā Hills, is square in shape and is enclosed by thick walls made of unhewn stones and filled with cement. At each corner

there is a round tower, and there are four gates, one leading through each wall. The northern entrance appears to have been the principal one, being defended by an out-work. Inside, steps lead up to the top of the walls, and outside, there is a bastion on each side of the four gates. The length of each wall is about 250 feet, but they have fallen down in many places. The fort was probably a stronghold of the Gidhaur Rāj, when its seat was at Khairā, but popularly it is ascribed to either Akbar or Sher Shāh. It is said that, after it was finished, the Emperor ordered a cannon to be taken up to the top of a peak in the adjacent range of hills, and, as it was found that the shot fell within the fort, it was abandoned as untenable. The same legend is told about the fort of Shergarh in the south of the Shāhābād district, and it is said that the two forts are so similar that they may safely be put down to the same period. There are no traces of buildings inside, and the tradition may therefore be true that the place was given up immediately after it had been built, as it was not considered sufficiently strong. It may have, however, been built merely as a *shikārgāh* or hunting lodge, for it lies just at the foot of several high hills, still covered with thick jungle. The name Naulakhagarh is said to have been given to the fort because 9 lakhs of rupees were expended on its construction. Naulakha is however a common name for anything big, *e.g.*, a mango grove supposed to contain 9 lakhs of trees, the Naulakha buildings at Bhojpur supposed to contain 9 lakhs of bricks, etc. [Reports, Arch. Surv. Ind., Vol. VIII, 1878; Report, Arch. Surv. Bengal Circle, for 1902-03].

Nongarh.—A village in the Jamūī subdivision, situated on the west bank of the Kiul river about 11 miles south-east of Lakhisarai. The village derives its name from a great mound called Nongarh, which is 40 feet in height and 200 feet in diameter at the base. It is a solid mass of well-burnt bricks, each 12 inches by 9 inches by 2 inches, and was evidently an ancient Buddhist stūpa. It was excavated by General Cunningham, who sank a shaft from the top downwards and discovered, 7 feet from the top, a small chamber containing 3 small clay stūpas, and below that another chamber with 8 more stūpas of clay, besides a broken statue bearing the remains of an inscription in early characters of the first century before or after Christ. The statue is made of the red-spotted sandstone of the Sikri quarries near Mathurā, and the treatment of the drapery, fitting close to the figure, is the same as that of the Mathurā statues of the same age. The work was continued by Mr. Beglar, who unearthed, 19 feet lower down, some fragments of an arch of brick, built edge to edge, and

an even brick floor, which appears to have been the floor of the sanctum of a small temple.

The results of his exploration are described by Mr. Beglar as follows:—"It would appear that there once existed here a small temple facing north; that in course of time this temple fell to ruin and became a low mound above 12 or 13 feet high; and that subsequently on this mound a stūpa was built. There is nothing to show the age of the stūpa beyond a small model stūpa found by General Cunningham in the relic chamber. Judging from this, it is not probable that the stūpa is so old as the first century before or after Christ; but the existence of the mutilated red-stone statue, with its inscribed characters, shows that there was some sort of religious building here as early as the beginning of the Christian era. As it is clear that the stūpa was built on the ruins of the temple below, and as the stūpa is clearly not of the period about the beginning of the Christian era, the temple on whose ruins it stands must be considered of the same age as the inscribed red-stone statue, viz., of the first century before or after Christ. Having no doubt myself that the temple was certainly as old as the statue, which, according to General Cunningham, dates to the first century before or after Christ, it follows—(1) That the true arch was known and used in India at that time. (2) That although the principle of the true arch was known, it was, so far as we yet positively know, built invariably of bricks edge to edge, and not face to face as our modern arches. (3) That the use of mortar, lime and *surkī* was known. (4) That fine lime plastering was known and used at that early period. From the mutilated statue it appears to me idle to speculate as to the deity to whom the temple was dedicated, whether Buddhist or Brahmanical; the probabilities are in favour of its being Buddhist."

About 200 feet to the east of the stūpa there are the remains of a monastery, of which about half has been carried away by the river. General Cunningham was at one time inclined to identify Nongarh, also called Longarh, with the Lo-in-ni-lo or Lonyara of Hiuen Tsiang, as the names are very nearly the same, while the only two buildings which the pilgrim mentions, a monastery and a great stūpa, correspond with the only two ruins now existing at Nongarh. In these respects Nongarh corresponds with the Lo-in-ni-lo of Hiuen Tsiang; but he also mentions a large lake, and as this no longer exists, its correspondence with the pilgrim's description is imperfect. Elsewhere General Cunningham identifies Lo-in-ni-lo with Kiul. [Reports, Arch. Surv. Ind., Vol. III, pp. 160-162, and Vol. VIII pp. 118-120].

Pharkiyā Pargana.—A *pargana* in the north-east of the Monghyr subdivision, with an area of 506 square miles, comprised mainly within the Gogrī thāna. This tract formerly belonged to an ancient family of zamīndārs, of whose history little is known except what was collected in 1787 by Mr. Adair, the Collector of Bhāgalpur. It is said to have been inhabited by a lawless tribe of Hindus of the Dosādh caste, who made constant depredations in the neighbouring country. At last towards the close of the 15th century the Emperor of Delhi sent a Rājput, named Biswanāth Rai, to restore order, a task which he successfully accomplished. He then obtained the grant of a zamīndāri in this part of the country, and the estate devolved on his posterity without interruption for ten generations. The annals of the family, however, after the first quarter of the 18th century, are a record of little but bloodshed and violence, affording striking evidence of the solution of Government and society that preceded the English conquest of Bengal. In 1730 Kunjal Singh, who then held the estate, was treacherously murdered by a Chakwār, named Ruko Singh, who plundered the country. Next year Narayan Dat, the brother of Kunjal Singh, obtained possession, but was soon after confined for arrears of revenue in the defaulters' prison at Patna; and in his absence Paspat Rai and Rūpnarāyan, Rājās of Tirhut, appear successively to have had possession of the *pargana*, but whether by authority or force is uncertain. Narāyan Dat at length obtained his release and re-established himself in the zamīndāri, which he held until A.D. 1742 when he was killed at Patna by one Izzat Khān, who seized his property.

A short time afterwards, Bhawānī Singh of Kharagpur defeated Izzat Khān in battle, and took possession of the property. He set up a right of inheritance through descent from the original grantee, and leaving his brother Kaliān Singh in charge, resided at Patna. Hardat Singh, the legitimate descendant of Narāyan Dat, denied this pretension, and in 1757 submitted his claims to Wāris Alī Khān, *āmil* of Bhāgalpur. Before the case could be brought to issue, news arrived of the recall of Wāris Alī; and the same night Hardat Singh, fearing that the appointment of a new *āmil* might prove an obstacle to his suit, assembled his adherents, and having procured admission into the defaulters' prison, where Kaliān Singh and his brothers were confined, put them all to death, and took possession of the property in dispute. Although such a proceeding was liable to punishment, even under the Mughal Government, Hardat Singh had no hesitation in avowing his crime; and without being called

to any account for it, was suffered to remain in possession of the zamīndāri until A.D. 1766, when Wāris Alī Khān, being again *āmil* of Bhāgalpur, drove him out to make room for Mukam Singh, a relative of the murdered Kaliān. Next year, however, it was thought proper to dispossess the latter and restore Hardat Singh, who continued in possession down to A.D. 1790.

In the early years of the 19th century one Buniād Singh was the principal zamīndār of this *pargana*, having, it is said, 176 villages covering an area of 74,038 *bighās* and assessed to a revenue of Rs. 17,432. The whole of this estate was sold up for arrears of revenue in 1798, but the price obtained did not cover the amount of the arrears. Buniād Singh was accordingly put in jail, and, so far as can be ascertained, he remained there for several years. In the meanwhile, Bhuttan Singh, who had purchased a portion of the estate assessed at Rs. 12,126, was also sold up in 1802, and another speculative purchaser took his place. The only property left to Buniād Singh consisted of waste lands not assessed to revenue but included in his settlement; these lands had been put up to sale, but no one would bid for them. The reason for this failure to pay land revenue appears to be that it was a matter of no little difficulty for the zamīndār to collect his dues in such an area of swamp and jungle, while his position was not improved by the fact that the estate included large areas on which the only rent realizable was a tax on animals, that were brought then, as now, to graze in the jungle and prairie grasses. Further details of this *pargana* will be found in Chapter X. The greater portion of the estate has now passed into the hands of Bābu Baijnāth Goenka and Bābu Deonandan Prasād.

Pīrpahār.—See Monghyr.

Rajāona.—A village in the Monghyr subdivision situated 2 miles north-west of Lakhisarai. This village has been identified by General Cunningham with Lo-in-ni-lo, a place visited by the Chinese pilgrim Hiuen Tsiang in the 7th century A. D., which possessed a monastery and stūpa erected by Asoka, with a lake 30 *li*, *i.e.*, five miles in circuit, lying 2 or 3 *li*, *i.e.*, rather less than half-a-mile, to the north of the stūpa. "The only place which suits this special description of Lo-in-ni-lo is Rajāona, which is situated near the junction of the Kiul river with the old Ganges or Halahar. It still possesses a large sheet of water to the north, which is supplied by the overflow of the Halahar, direct from the Ganges. The position must have been a favourite one, as the mounds of ruins showing the foundations of both Buddhist stūpas and Brahmanical temples extend for 4 miles along the western or left bank of the Kiul river with a varying breadth

of from 1 mile to 1½ mile. At the northern end is the large village of Rajāona, and at the south the fortified hill city of Jaynagar, with a lake to the north-west, about 3 miles in circuit. Between Rajāona and the railway station is the small village of Khagol, which possesses the *dargāh* of a great saint named Pīr Makhdūm Malauna Nūr, who is said to have defeated Indardaun or Indradyumna, the last Rājā of Jaynagar."

Rajāona is a village surrounded by numerous mounds and was one of the *mahāls* of *Sarkār* Monghyr in the time of Akbar. The ruins have furnished several miles of brick ballast to the railway. There used to be numerous Buddhist statues and sculptures here, but nearly all have been carried off to different temples and the Indian Museum. Some statues still exist at an ancient mound called Raghugarh, viz., Ganesa, Harihara, Durgā, Vishnu, the seven mothers, the nine planets, etc., as well as a few imperfect Buddhist figures, but most of them have been taken away. [Reports, Arch. Surv. Ind., Vol. III, pp. 151—156, and Vol. XV, pp. 13 –15.]

Rishikund.—A hot spring in the Monghyr subdivision situated about six miles south of Sītākund at the head of a picturesque little valley between two ridges of the Kharagpur Hills. It has been made a place of worship, and a reservoir, about 140 feet square, has been built to collect the water. The bottom is in some places sandy, in others rocky; and the water seems to issue all along the western side from numerous crevices in the rock. Bubbles rise from the whole extent of the pool near the hill, and where the gas issues from among sand, it forms cavities like minute craters. According to observations taken on the morning of the 8th April, the thermometer in the air stood at 72° in the water; where it issued from the crevice of a rock, it rose to 110,° and in one of the cavities to 114.°

Sankarpurā or Shakarpurā.—A village in the north of the Begusarai subdivision, situated 13 miles north of Lakhminia Railway Station. This place is to be the terminus of two railway lines, one running to Samāstipur and the other to Laheriā Sarai (Darbhangā) *viā* Singhai, the construction of which has recently been sanctioned. It is also the headquarters of the Sankarpurā estate, for the history of which the reader is referred to the article on Bahādurpur.

Sheikhpurā.—A village in the extreme south-west of the Monghyr subdivision with a station situated on the South Bihār Railway. Population (1901) 10,135. It is an important centre for the grain trade and for the manufacture of hookah tubes, and contains a District Board bungalow, police station, and dispensary.

Sheikhpurā has been identified by General Cunningham with a village visited by the Chinese pilgrim Hiuen Tsiang in the seventh century A. D. Hiuen Tsiang, after leaving the Gayā district, arrived at a large and populous village to the south of the Ganges, which possessed many Brahmanical temples ornamented with fine sculptures. There was also a great stūpa built on the spot where Buddha had preached for one night. "Both distance and direction point to the vicinity of Sheikhpurā, a position which is confirmed by the subsequent easterly route of the pilgrim through forests and gorges of mountains." There are very few ancient remains except a fine tank, two miles west of the village, called Mathokar Tāl, on the bank of which there is a *dargāh*, said to be the tomb of one Mathokar Khān. But as the site is said to have been originally occupied by a temple of Kālī, and as the tank is still called Kālī Mathokar, the name is probably only a contraction of Mathpokhar, or the temple-tank, the full name having been Kālī-math-pokhar, *i.e.*, the tank of the temple of Kālī.*

About three miles to the east, near a place called Pachnā, there is a pass over the hills called Goālinkhand to which an interesting legend attaches. The Emperor Sher Shāh, it is said, was always fond of Monghyr because it was there that he obtained an early success which formed a stepping stone in his career. Once when marching to quell a rebellion in Bengal, he stopped a week in the fort during the month of Baisākh, the best time of the year for hunting. The Governor had made preparations for a hunt in the jungles near the Sheikhpurā Hills; and much to the surprise of his courtiers, the Emperor, on coming to the line of elephants drawn up, ordered the *mahaut* to give him the reins. The astonished *mahaut* replied that an elephant was guided not by reins but by an *ankus*, whereupon Sher Shāh, jumping down, mounted his horse and rode off. The courtiers were astonished, and while some admired his courage in wishing to control an elephant by reins, others exclaimed at his whimsical temper, while others murmured that the *jāgīr* of Sasarām could still be smelt through the perfume of the throne of Delhi. In the meantime, the Emperor was wandering by himself in disguise, making the acquaintance of his subjects like Harun-ul-rashīd. Among others he met an old *goālin* or milkwoman of Sheikhpurā, who watered his horse, and gave him milk to drink and some pulse to eat. While conversing with her, one of his followers, Mian Sulaimān, who had been searching for him, came up and

* Reports, Arch. Surv. Ind., Vol. XV, pp. 12—13.

addressed him as Emperor. He asked her what he could do for her to repay her kindness, and she then replied that the best thing he could do would be to make a straight road over the hills to save her and the villagers from the tedious track round them. The Emperor promised to make a road, and was as good as his word. He would not, however, let it be named after himself, but called it Goālinkhand, or the milkwoman's road.

Sikandrā.—A village in the Jamūī subdivision, situated 13 miles west of Jamūī, 18 miles south-east of Sheikhpurā and 15 miles south-west of Lakhisarai. It contains a police station and District Board bungalow, and also the *dargāh* of a saint called Shāh Muzaffar. This is an ordinary brick tomb in a small open enclosure inside the courtyard of a mosque. The legend is that Shāh Muzaffar was king of Balkh in Turkistān, but gave up his kingdom and became a *fakīr*. He came to India and made his way to Bihār, where he became the disciple of a famous saint called Shāh Makhdūm Sharīf-ud-dīn. The latter ordered him to go to Sikandrā, where there was a terrible demon, who every day devoured one of the villagers. This demon he subdued, and then performed a *chila*, *i.e.*, remained fasting in fervent devotion for 40 days. Sikandrā was formerly the headquarters of the Jamūī subdivision, and a number of roads converge upon it. At present, it is merely a dirty village and a constant seat of plague.

Simaltalā.—A village and railway station on the Chord Line of the East Indian Railway, 217 miles from Calcutta. It is just over 1,000 feet above sea-level, and its healthy climate and picturesque surroundings have made it a popular health resort with Bengalis. It is situated on undulating ground, partly gravel and partly sand, and owing to the slope is rapidly drained. To the north and west are pretty little hills of diverse shapes; and the climate is always cooler than in the low alluvial lands of the district. The following history of the place is quoted from a report sent by the District Officer. Until 1894 Simaltalā was an obscure village and, besides the railway quarters, contained only one bungalow, the property of Bābu Sarat Chandra Mitra, grandson of the late Bābu Rām Chandra Mitra, Professor in the Presidency College. This bungalow appears to have been built by a Mr. Smith, who had a mica business in the neighbourhood, and after the death of Mr. and Mrs. Smith came into the possession of the zamīndār, Thākur Ranjit Narāyan Singh of Teloā, from whom Bābu Sarat Chandra Mitra acquired it over 20 years ago. In 1894 Bābu Surendra Nāth Banerji, editor of

the *Bengalee*, came with his family to Simaltalā and occupied this bungalow. He saw the advantages of the place as a sanatorium and health resort; and next year two Bengali gentlemen persuaded the Thākur of Teloā to grant a *mukarari* lease of the elevated site near the railway station known as the Ridge; others soon followed suit and acquired sites. The first masonry house was built in 1897, and a number of others were erected in the next ten years. At present there are about 50 substantial houses in the station, all belonging to Bengali gentlemen, and a few are being added every year. A charitable dispensary was opened four years ago, chiefly through the exertions of the Honourable Mr. S. P. Sinha, Member of the Viceroy's Council, and is maintained by public subscriptions. There is a post office, and a mosque for Muhammadans also built by public subscription. Simaltalā has a wide reputation among the Bengali community as a sanatorium for the cure of malarious fevers and diseases of the lungs, and many people come here for a change, the season beginning about the month of October and continuing till the close of the cold weather. There is no bazar at the place, and residents and visitors have to get their supplies from the *hāts* held twice a week at Teloā three miles off, or from the bazar at Jhājhā or from Calcutta.

Simariā.—A village in the Jamūī subdivision, situated seven miles west of Jamūī and about half-way between that place and Sikandrā. Close to the Jamūī-Sikandrā road is a group of six temples in a rectangular compound surrounded on three sides by the water of a large tank. The principal temple enshrines a linga, while inside the minor ones there are, among other images, several Buddhistic statues. One, a large statue of Buddha, has an inscription on its pedestal containing the name of the donor, one Thakkura Buddhasena, and the Buddhistic creed very ungrammatically written. The temples are maintained by the Mahārājā Bahādur of Gidhaur, and are said to have been built some centuries ago by his ancestors. There is an interesting legend connected with the largest and oldest, which was built by Rājā Pūran Mal. Pūran Mal, who lived at Lachhuār five miles to the west, was a faithful servant of the god Mahādeo and every day used to ride to Baidyanāth to worship in his temple. The god, pleased with his devotion and wishing to save him the trouble of going every day to Baidyanāth, appeared to him in a vision and told him that he would find an emblem of his divinity, in other words, a linga, under a potter's wheel in the village. Over this he was to build a temple, at which worship would be as effective as at Baidyanāth. The Rājā unearthed the linga,

and the temple which he built over it was called Dhaneswarnāth or Mahādeo Simariā. This legend explains the fact that the officiating priests at the temple are not Brāhmans but members of the low caste of Kumhārs or potters. According to their own account, the linga Dhaneswar was unearthed by their ancestor. The Buddhist images are now worshipped as Lakshmī Astabhujā, Parvatī, Bhairo and Sandhyā. Mahādeo Simariā is considered to be a place of considerable sanctity, and pilgrims on their way to Baidyanāth make a halt there to bathe the linga with water from the Ganges, which they bring for that purpose.

Sītākund.—A village in the Monghyr subdivision, situated four miles east of the town of Monghyr. It contains a hot spring known as the Sītākund spring, which is so called after the well-known episode of the *Rāmāyana*. Rāma, after rescuing his wife Sītā from the demon king Rāvana, suspected that she could not have maintained her honour intact, and Sītā, to prove her chastity, agreed to enter a blazing fire. She came out of the fiery ordeal unscathed, and imparted to the pool in which she bathed the heat she had absorbed from the fire. The hot spring is now enclosed in a masonry reservoir and is visited by large numbers of pilgrims, especially at the full moon of Māgh. The water is beautifully clear and limpid, and sends up numerous bubbles from its rocky bed. It is believed to have been caused by deep-seated thermo-dynamic action, and the temperature of the water has been found to be 137° in January, when the temperature of the air was 68°, and 136° in March, when the air temperature was 72°. The heat of the water varies, at different periods of the year, according to the condition of the earth's crust through which it wells up. When heavy rain falls, the rain-sodden soil apparently forms a kind of non-conducting cover and keeps in the heat below, and when the earth's crust is dry and fissured, the heat escapes more easily.

Some notable instances of fluctuation are cited by Buchanan Hamilton who wrote:—"I visited this spring first on the 7th April, a little after sunrise. The thermometer in the open air stood at 68°F., and in the hottest part of the reservoir where many air bubbles rose, it stood at 130°. The priests said that about eight days before it had become cooler, and that the heat would gradually diminish till the commencement of the rainy season. I visited the spring again on the 20th April at sunset, the air having been hot all day and parching; the thermometer in the air stood at 84°, in the well it rose to 122°. On the 28th April I visited it again a little after sunset, the wind blowing strong from the east, but not parching. The temperature in the air

was at 90°; in the well it only rose to 92°. The water still continued clear; but soon after, owing to the reduction of the heat, and the natives being in consequence able to bathe in the well, the water became so dirty as to be no longer drinkable by an European. Indisposition for some time prevented me from being able to revisit the place; but in the beginning of July, on the commencement of the rainy season, the water, in consequence of the return of the heat, became again limpid; and on the 26th of that month a native sent with the thermometer found at sunset that it stood in the air at 90°, and in the water at 132°. In the evening of the 21st September, the thermometer stood in the air at 88°, in the cistern at 138°, and the number of air bubbles had very evidently increased." Colonel Waddell also writes:—"I find on enquiry from the priests at Sītākund that the water still becomes slightly cooler in early summer, but since forty years ago it has never become so cool as to permit of bathing, and they endeavour to make a miracle of this by saying that the annual cooling of the pool ceased immediately after the visit of a certain Mahratta Rājā. In January of this year I found the highest temperature to be 137°F., and two months later at the same side the temperature registered 136°. When Sir Joseph Hooker visited the place on April 1st, 1848, he found the temperature to be only 104°F*."

Close to the Sītākund spring there is a Hindu temple; and to the north is a reservoir of cold water known as the Rāmkund; while to the west there are three more pools called, after the three brothers of Rāma, Lakshmankund, Bharatkund, and Satrughnakund. About 300 yards north-west from Sītākund there is a spring on the bank of a pond in the Muhammadan village of Barde; but it is not worshipped, and it is only visible as a surface spring in autumn and winter. Observations taken in January showed that it had exactly the same temperature as Sītākund, viz., 137°F.; but in March no spring was visible, and on digging down two feet the temperature of the water only registered 103°F. There is another hot spring about one-third of a mile south-east from Sītākund, which may be regarded as an offshoot from Sītākund: these three springs, in fact, lie almost in a straight line, Sītākund being in the middle. The latter spring emerges from a fissure in quartzite rock at the base of the small hill of Bhainsā, which also consists of similar rock. When visited by Colonel Waddell in March, it was a sluggish spring in a puddle polluted both by men and cattle. The water is only drunk by cattle and no sulphuretted smell is perceptible. Yet

* Some Hot Springs in South Bihār, J. A. S. B., 1890.

another hot spring was found close to Sītākund about 12 years ago and is named Phillipskund after the then Collector, Mr. Phillips. From this spring Messrs. Kellner & Co. obtain their supply for the manufacture of ærated water. An observation taken in February 1908 showed the temperature of the water to be 131° or only 1° less than that of Sītākund.

Early European travellers have left interesting accounts of the Sitākund spring. Mr. Twining, who visited the place in 1794, remarked that the water was often sent down to Calcutta for the use of persons about to undertake a long sea voyage, and that if put in bottles it would preserve its tasteless purity for more than 12 months. Bishop Heber also stated that some persons in Calcutta drunk nothing else, while Sir Joseph Hooker observed that "the water, which is clear and tasteless, is so pure as to be exported copiously, and the Monghyr manufactory of soda-water presents the anomaly of owing its purity to Sītā's ablutions." Perhaps the most interesting account, however, is that given in the *Wanderings of a Pilgrim* by Fanny Parkes, who came here in 1836. "After tiffin we proceeded in *palkees* to the Seeta Khoond, about five miles from Monghyr: the road very good, date and palm trees in abundance: and the country around Seeta's well makes one imagine that one is approaching the sea-shore; there is a remarkably volcanic appearance in the rocks. The Seeta Khoond is a brilliantly clear spring of boiling hot water, which bubbles and boils up most beautifully, and is enclosed in a large space, with steps descending to the water. I never saw so beautiful a spring, or such living water! The water is contained in an enclosure of stone, in which it rises up sparkling and bubbling from its rocky bed. The steps on which you stand are very hot, and a hot steam rises from the surface; the water is so clear, you can see the points at which it springs up from its bed of rock. The stream from the Seeta Khoond is constantly flowing into the *jheel* below in a little rivulet, that gradually widens, and in which the presence of the hot water is perceptible in a cold morning for about one hundred yards from the spring. Several years ago, an artilleryman attempted for a wager to swim across the basin, and although he succeeded in getting over, it was necessary to convey him to a hospital, where he died within a few hours from the effect of the hot water. My friends filled many bottles at the spring; it is necessary to bring corks, as they are not procurable at Monghyr. The water is so pure, it keeps like the Bristol water on a long voyage; people returning to England make a point of stopping here on that account."

Sringirikh.—One of the peaks of the Kharagpur group of hills, situated 20 miles to the south-west of Monghyr. The hill is named after the famous Rishya Sringa of the *Rāmāyana*, who performed a *yajna* sacrifice at the instance of King Dasaratha in order that the latter might have offspring. It is a much frequented place of pilgrimage, especially on the Sivarātri day in February. There is a spring here in a gorge among the hills, which issues in six or seven places from below a high cliff of quartzite and forms a considerable stream lower down. A small reservoir has been constructed at the foot of the cliff, and is used for bathing. It is believed to have miraculous properties, the story being that whoever goes into it, whether child or adult, short or tall, finds the water only waist-deep. There is also a temple dedicated to Mahādeo, a small square structure, about 15 feet high, with a pyramid over it. It is said to have been built only about 16 years ago by a Mārwāri, to whom children were born after he had worshipped here. The emblem of the deity enshrined in the temple is an ordinary linga brought from Benāres by this Mārwāri. Another linga lying outside is said to have been the image originally worshipped. Several years ago, so the story goes, a madman removed it from the temple and threw it into a stream, and it was discovered only after a long search. Near it is a female figure, about four feet high, carved in relief on black stone, holding in her hands two long flowers which give support to two small elephants. Two smaller female figures, carved on the same block, stand at the two lower corners on either side of the bigger image. These images are probably Buddhistic, but are now worshipped by Hindus, the bigger image as Pārvatī, the smaller ones as Gaura and Sandhyā. General Cunningham states that he found several figures here, both Buddhistic and Brahminical, and two inscriptions, one of which was Buddhistic.* The temple is about six miles from Kajrā railway station, but is more easily accessible from Mananpur railway station, eight miles to the south.

Surajgarhā.—A village in the Monghyr subdivision, situated on the southern bank of the Ganges 6 miles from the Kajrā railway station, and about 25 miles from Monghyr. The place is believed to be one of the oldest in the district, and tradition stated that it is so called because it contained the fort of Rājā Suraj Mal, who ruled until the Muhammadan conquest. A decisive battle was fought close by in 1557 between Bahādur Shāh, King of Bengal, and Muhammad Shāh Adlī; Professor Blochmann

* Reports, Arch. Surv. Ind., Vol. XV, pp. 19—20.

has located the battle-field at the village of Fatehpur 4 miles to the west. Later, we find that Alī Vardi Khān halted here, and it is said that the place was the headquarters of a Muhammadan Kāzī. There are no remains, however, of any interest, as the Ganges has swept away a large portion of the old village. There was formerly an old fort, but only a small portion of its enclosure is now left. It is reported that about 40 years ago the encroachment of the river laid bare an underground room with a shelf, on which were some old turbans, that crumbled into dust when touched. Surajgarhā also used to be an important emporium, but most of its trade has been diverted by the railway. At the foot of a tree close to the ferry *ghāt* are several images, both Brahmanical and Buddhistic. One is a big Siva linga evidently of recent date; another is a figure of Buddha sitting. Two are images carved in relief on black stone of some god resembling in some respects Buddha, but holding in his four hands the *sankha* (conch), *chakra* (disc), *gadā* (club) and *padma* (lotus), which are usually found with the Hindu god Nārāyan. One is about 3 feet high, the other is about half that height. The bigger of the two is surmounted by what is known as a *chālchitra*, in which are carved figures of some animals and birds; and near the bottom of the smaller one are two female figures, one holding a *chāmar*, the other a *sitār*.

Uren.—A village in the Monghyr subdivision, situated close to the railway 3 miles west of Kajrā station. It contains several Buddhistic remains, which were first discovered by Colonel Waddell, who identified the site with the place where Buddha converted a Yaksha king called Vakula. It is described as follows by Hiuen Tsiang :—"On the western frontier of the country of I-lan-na-po-fa-to, to the south of the river Ganges, we come to a small solitary mountain with a double peak rising high.* Formerly Buddha in this place rested during the three months of rain, and subdued the Yaksha Vakula (Yo-c'ha Po-khu-lo). Below a corner of the south-east of the mountain is a great stone. On this are marks caused by Buddha sitting thereon. The marks are about an inch deep, five feet two inches long, and two feet one inch wide. Above them is built a stūpa. Again to the south is the impression on a stone where Buddha set down his *kiun-chi-kia* (*kundika* or water vessel). In depth the lines are about an inch, and are like a flower with eight buds (or petals). Not far to the south-east of this spot are the

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* Beal notes that the passage might be translated "There is a small solitary hill with successive crags heaped up."

foot traces of the Yaksha Vakula. They are about one foot five or six inches long, seven or eight inches wide, and in depth less than two inches. Behind these traces of the Yaksha is a stone figure of Buddha in sitting posture, about six or seven feet high. Next, to the west, not far off, is a place where Buddha walked for exercise. Above this mountain top is the old residence of the Yaksha. Next, to the north is a foot-trace of Buddha, a foot and eight inches long and perhaps six inches wide and half an inch deep. Above it a stūpa is erected. Formerly when Buddha subdued the Yaksha, he commanded him not to kill men nor eat their flesh. Having respectfully received the law of Buddha, he was born in heaven. To the west of this are six or seven hot springs. The water is exceedingly hot."

Colonel Waddell claims that Uren satisfies the above description. After showing that its position corresponds with that given by the Chinese pilgrim, he writes—"Of the hill itself no more concise description could be given than that contained in Beal's translation, viz., "a small solitary hill with successive crags heaped up." The hill is also "a small solitary mountain with a double peak rising high." In appearance, the hill literally satisfies both the original and alternative descriptions. . . As regards the details mentioned by Hiuen Tsiang, Colonel Waddell points out that there is a tradition that the hill was formerly the abode of Lorik, famous in the folklore of Bihār, and identifies the residence of the Yaksha Vakula with what the villagers call his house (*Lorik ka ghar*). This is a somewhat flat area on the top of the hill, below the south-east side of the summit, and is surrounded on three sides by vaguely columnar rock, slightly suggestive of rude walls. "In regard to the name of the Yaksha, viz., Vakula, which in modern Hindī becomes Bakula, it is remarkable to find the local survival of this name and the awe in which it is still held. Immediately behind Uren is the mouth of a pass which leads into the wild Singhol Hills; and the pass and the hills beyond were the retreat of banditti till long after the Muhammadan invasion. The older banditti are popularly alleged by the villagers to have been cannibals, and their raids are still spoken of by the lowlanders here with dread. These highland aborigines were formerly called *rakshas* or 'demons' by the plains-people, and the oldest settlement of these raksha or yaksha tribes is about five miles beyond the mouth of the pass, and is called Bakura—which is identical with the name of the 'yaksha' given by Hiuen Tsiang—*l* and *r* being interchangeable. It is a common practice to name villages after their founders: thus,

Bakura village—'the village of Bakura.' And so great was the dread inspired by this Bakura, that he is even now worshipped by the semi-aborigines of the plains (the Dosādhs and Goālās) at a shrine in the village of Jalālābād, about eight miles east from Uren, under the name of Ban-Bakura Nāth or the 'Savage Lord Bakura.' His image is in basalt and represents a squat muscular man in a semi-sitting posture. He has a large sensual head, thick lips and curly hair, which latter is fastened in a coil with a scimitar-shaped dagger, as with the aborigines in the Bharhut sculptures."

To the north of this spot is a footprint in the rock and five yards above it a mound of bricks which may mark the remains of a small stūpa as described by Hiuen Tsiang. The impression made on the rock by Buddha's *lotā* and the footprints of the Yaksha, which were known to the villagers as Lorik's *lotā* mark and footprints, have been destroyed by blasting and the colossal statue of Buddha has also disappeared; but, in the spot mentioned by Hiuen Tsiang, Buddha's promenade can still be seen, viz., a narrow level tract between two long massive shoulders of rock. "Before the great accumulation of debris had taken place, the rocks on either side must have stood up like walls and bounded a rocky lane—a most suitable promenade for the great ascetic, affording an outlook only to the distant hills and overhead the sky."

Further details will be found in Colonel Waddell's article *Discovery of Buddhist Remains at Mount Uren in Mungir (Monghyr) District* (published in the Journal of the Asiatic Society of Bengal, Part I, 1892); and it will be sufficient to say that he rests the identification of the Uren Hill with the hill described by Hiuen Tsiang on the geographical position and physical conformation of the hill; the actual presence and co-existence of all the numerous and specialized remains and rock-markings noted by Hiuen Tsiang; the very numerous votive Buddhist statues and chaityas, and the thousands of names carved on rock, indicating a sacred place of Buddhist pilgrimage; the survival of the old tradition recorded by Hiuen Tsiang that the hill-top was the abode of a demon, the fact that his abode and footprints and the *lotā* mark are still pointed out; and the survival of the name and worship of 'the savage Lord Bakura.'

Running out from the northern base of the Uren Hill is a small flat and somewhat rocky spur, on the northern extremity of which is situated the village of Uren. Occupying the north-eastern portion of this spur and adjoining the base of the hill, is a terraced area of broken bricks, frhgments of Buddhist

statues and hewn stones, locally known as the fort of Indradaun. Indradaun, or Indradyumna, was the reigning king of Magadha at the time of Muhammadan invasion, and he is believed to have been one of the Pāla dynasty, which was Buddhist. The whole appearance of the place seems to justify the belief that the so-called *garh* or fort was originally a Buddhist monastery. It seems to have been an almost solid mass of brick buildings, and it contains numerous fragments of Buddhist statues and rough-hewn lintels and door-jambs.

The following description of the remains still extant is given by Dr. Bloch, Superintendent, Archæological Survey, Eastern Circle: "They consist principally in tracings of stūpas and other religious marks or emblems, which are found in a great number all over a small granite hill to the south-east of the village. The design of those stūpas agrees so closely with the well-known type of the later period of Buddhist architecture, that they cannot be much anterior to the time of Hiuen Tsiang's visit, if they are not even later. A great many of the tracings probably have been destroyed by stone-cutters, who still seem to use this small hill as a quarry; others have become very indistinct, as also has been the fate of a few rock inscriptions. A collection of statues is found a little to the west of the hill, close to the village. They were all Buddhist, with the exception only of one Gauri-Shankar and one Agni. I did not see many of the statues and inscriptions mentioned by Dr. Waddell. Probably the villagers have taken them away to their houses, where, I was told, a great many ancient statues are now kept and worshipped. Excavation here, as suggested by Dr. Waddell, probably would meet with great opposition on the part of the villagers, and with very little result. The largest mound, and probably the site of various monasteries and temples, is now covered by the modern village of Uren."*

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* Report, Arch. Surv. Bengal Circle, 1902-03.

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